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The Relief Society Magazine

CONFERENCE ISSUE

36 NO. 12 Lessons for March DECEMBER 1949

THE RELIEF SOCIETY MAGAZINE

Monthly publication of the Relief Society of the Church of Jesus Christ of Latter-day Saints

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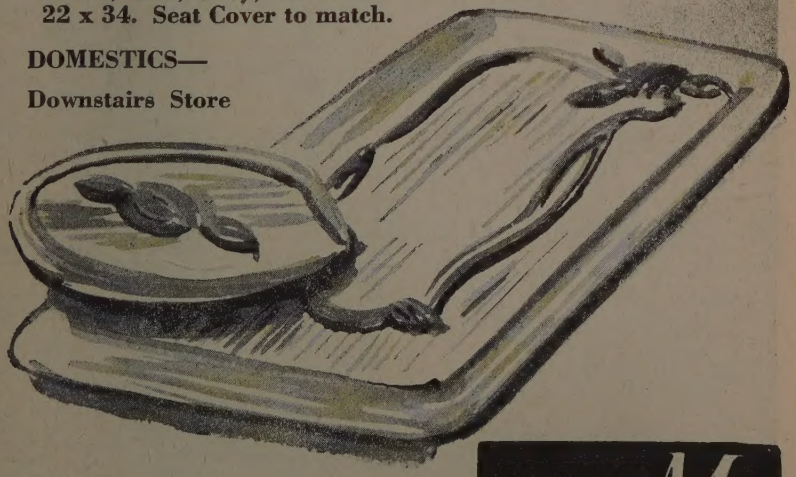

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A Perry Picture From a Painting by Bouguereau (1825-1905)

FLIGHT INTO EGYPT

THE RELIEF SOCIETY MAGAZINE

VOL. 36, NO. 12 DECEMBER 1949

The Flight

Dorothy J. Roberts

. . . the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt. . . .

To shadowed Egypt from the starlit manger,
There hide your infant from the Herod blow;
Cold here the blade and sharp the steel of danger,
But the Nile will remember only Pharaoh.

Skirt the plains where sacred sandals wandered
Lost in the wilderness of long ago;
Mark by a new light the sea's arm, sundered,
And the broken thread of the Jordan's flow.

Where dim altars breast the moon's pale weather,
Where legends lived before the parchment scroll,
And your feet will tread the sands where many another
Walked sunrise on the pathway of the soul.

Their sleeping legions in your mind will waken,
When you shall see the past with visioned eye,
The mighty monuments by years unshaken,
And hear again the thunder over Sinai.

His promised light will lengthen by the sedges—
Where Miriam put a cradle-craft to sea—
Till it shall burn, the high noon of the ages,
Its golden zenith over Galilee.

The Cover: The Salt Lake Temple in Winter, Photograph by L. V. McNeely

The Prophet's Sailing Orders to Relief Society

President J. Reuben Clark, Jr.
Of the First Presidency

[Address delivered at the afternoon session of the Annual General Relief Society Conference, September 29, 1949.]

SISTERS of the Relief Society: It is a pleasure to be with you, even though I have to talk. I have greatly enjoyed the meeting so far, and the instructions, the advice, and the counsel that have been given to you.

You have a great mission, as you are told on all occasions, but you cannot be told too often, nor can you too earnestly remember it.

I have always been impressed with the introduction that Webster made in his reply to Hayne. I have not read it for years. It is not wholly applicable, but at the beginning of his reply, which dealt with fundamental principles of constitutional government, he said that when a ship had been on the ocean, driven by winds and storms for many days, the mariner always took the first occasion when the heavens were visible, to take his bearings and find out where he was.

Now, you have not been driven and wind-tossed since your organization. You have had the guidance of the prophets of the Lord, who have, from time to time, given you the instructions which they felt you should have. Nevertheless, remembering that introduction, I decided that I would go back to the beginning of your organization and acquaint myself again, somewhat, with the circumstances under which you were organized.

As you know, at your first meeting you were organized, on March 17th of 1842. During that summer, and until August 31, the Prophet met with the sisters rather frequently. On two or three occasions he preached really great sermons and he laid down for you the course which he felt you should follow.

As I read a little something of the history of those times, I found that the summer of 1842 was one of the most difficult summers for him, personally, through which he lived. The infamous Bennett was in Nauvoo stirring up all the trouble he knew how to stir, and he was a good stirrer. The Prophet was driven almost, apparently, to his wit's ends to know what to do. Bennett left Nauvoo sometime during the summer.

During this same summer the enemies of the Church, and particularly of the Prophet, in Missouri, sought to involve the Prophet in an attempt that was made upon the life of ex-governor Boggs. It went so far that they finally secured papers, extradition they called them, though not technically so, extradition papers to get him from Nauvoo back into Missouri, where, of course, they would have made short shrift of him if they could have gotten him

there. His time was taken in good part that summer in avoiding the necessity of returning to Missouri. He did avoid it.

It was during all of this trouble that he organized this Relief Society and I felt as I read the account of his talks to them, what he told them, I felt that he had turned to the sisters for the consolation, for the uplift of which he stood in such sad need at that time.

I suppose I do not need to tell you sisters that you are the anchors which hold us men moored where we ought to be. I suppose I need not tell you that you are our comfort and our consolation. I suppose I do not need to remind you that we look to you and have to look to you for encouragement, and sometimes even for courage to go forward. I suppose I need not tell you that in a very large sense we must look to you as the mothers, if we are to keep this Church going.

We of the Priesthood are out in the world. We meet all kinds of conditions. We are engaged in something of a battle from day to day, trying to secure those things which maintain life. We do not have much time with you, nor with the children, and so we must look to you, and do look to you, and we are not disappointed, to build the home and to make it a home, the home of which Sister Spafford has spoken.*

I suppose that those of us who get older and get something of a postview of life, realize more fully, day by day, what the home means. I was particularly struck with what Sister Spafford read showing what the home did not now have, and I think that is really a serious thing. All she read about that, as well as other things, was true. We are losing the art of making homes. Our children, untaught in the affairs of home, of course do not know how to make a home. And you Relief Society members must bring into the home, your homes, all that should be there.

I had thought, but the time will not permit, that I might read you some of those early sermons of the Prophet, some of the things which he said, about which he taught. And I am not sure, Sister Spafford, but that you might consider, I am not suggesting that you should do it, but I am not sure but that you might consider whether or not it might not be well to print in your *Relief Society Magazine* some of the things, some of the topics which the Prophet discussed in those times.

I repeat, he seemed to have turned to the sisters for the help and the consolation and the encouragement which he did not get from the brethren. They were falling, so to speak, on all sides. His most trusted friends were disappointing him, went into apostasy, some of them tried to betray him into the hands of his enemies, and so he organized you people, you sisters, in order that you might, in a measure, react against and counteract the terrible trials, disappointments, and discouragements which he had to endure.

I repeat, that is your real mission,

*This address, "Woman's Role as Homemaker," by President Belle S. Spafford, was published in the November 1949 *Magazine*, page 724.

to build a home where love shall be, serenity, peace, quiet, culture, and all the things that go to make a home.

I hope the Lord will bless you in your labors. I hope he will bring to each of you a realization of what you ought to be, and what you ought to do. And do not try to be anything else but good mothers and good homemakers, for that will exhaust all the time, all the effort, and pay the greatest dividends of anything you can do in the world.

I rejoice in being with you. I pray God to bless you, to bless you who preside and you who serve, and it is as blessed to serve as it is to preside, and with infinitely less responsibility. The humblest man, and the humblest woman, doing his duty in the place in which he is called to work, will deserve and receive just as much reward as the man who so serves and so acts in the highest position. The Lord always used the poor of the earth to illustrate how men should live.

Again, may God bless you and be with you through the years to come, give you the vision of the true homemaker, that you will be able to save by this course, not alone Zion, but the world. And that is your destiny, and ours, to save the world.

God bless you, I ask, in the name of Jesus. Amen.

The Annual General Relief Society Conference

September 28 and 29, 1949

Counselor Marianne C. Sharp,
Chairman, Conference Committee

THE annual general Relief Society conference for 1949 was held Wednesday and Thursday, September 28, 29, at Salt Lake City with President Belle S. Spafford presiding at all the sessions. All stakes of the Church were represented with the exception of Oahu and Spokane. The mission Relief Society presidents were not in attendance at the conference, but district and branch officers of many missions in the United States were present.

The meetings on Wednesday consisted of presentations of the educational courses, including a discussion on work meeting activities conducted, consecutively, in the Assembly Hall by the respective chairmen. The congregational singing was led by Sister Florence J. Madsen with Sister Beverly B. Glauser at the organ. Four special departments were conducted simultaneously from 2:45 to 3:45 in the afternoon for secretaries, Indian relations, *Relief Society Magazine*, and music.

Wednesday night the annual reception was held in the Lafayette Ballroom, Hotel Utah, for stake and mission officers and board members.

On Thursday morning the Officers Meeting was held in the Assembly Hall. The Temple View Stake Singing Mothers sang three beauti-

Adams Fine Photography

THE GENERAL OFFICERS OF RELIEF SOCIETY

Left to right: First Counselor Marianne C. Sharp; President Belle S. Spafford; Second Counselor Velma N. Simonsen; Secretary-Treasurer Margaret C. Pickering.

ful songs under the direction of Naomi B. Hahn, with DeEtte B. Stewart at the piano and Sue E. Christensen at the organ.

The Thursday afternoon session was held in the Tabernacle, open to the general public. President George Albert Smith and President J. Reuben Clark, Jr. both addressed the great congregation of sisters from all over the Church. President Belle S. Spafford and three other members of the general board—Sisters Evon W. Peterson, Mary J. Wilson and Leone O. Jacobs also addressed the sisters at this closing session. The Singing Mothers of the Jordan Valley Region and the four Provo stakes, under the direction of Sister Florence J. Madsen, added to the sacredness of the meeting by rendering four beautiful songs. Brother Frank Asper was at the organ.

The talk "Woman's Role as Homemaker" by President Belle S. Spafford, delivered at the Thursday afternoon session in the Tabernacle, has been published in the November 1949 issue of *The Relief Society Magazine*. A digest of certain features of the conference is presented in the following pages of this issue of the *Magazine*. Because of the limitation of space some addresses will be published in later issues as follows:

The address by President George Albert Smith will appear in the January issue; that of Elder Benson in the February issue; and that of Bishop Wirthlin in the May issue of *The Relief Society Magazine*.

Copies of the talks "Theology Department in Union Meeting," by Ethel C. Smith; "Universal Appeal of Visiting Teacher Messages," by Mary G. Judd; and digests of the talks "The Worth of *The Relief Society Magazine* to Latter-day Saint Women" by Elder Lynn McKinlay and "The Value of Great Literature and How to Gain an Appreciation of It" by Elder Briant S. Jacobs, have been sent to the stakes in mimeograph form.

Following is a schedule of the meetings:

DEPARTMENTAL MEETINGS—Wednesday, September 28, 1949

Morning—10-12 Noon—Assembly Hall

Theology ..... Ethel C. Smith, Chairman

Literature ..... Leone O. Jacobs, Chairman
Work Meeting ..... Leone G. Layton, Chairman

Afternoon—1:30-2:30—Assembly Hall
Visiting Teaching ..... Mary G. Judd, Chairman
Social Science ..... Edith S. Elliott, Chairman

—2:45-3:45
Indian Relations
Secretaries
Relief Society Magazine
Music

Thursday, September 29, 1949

Officers Meeting—Assembly Hall
Morning—10-12 Noon

General Session—Tabernacle
Afternoon—2:00-4:00

DEPARTMENTAL MEETING

MORNING SESSION—SEPTEMBER 28, 1949

Digest—*Introduction to Lesson Courses*

Counselor Marianne C. Sharp

EDUCATION is an important part of the life of a Latter-day Saint. The Lord has said "It is impossible for a man to be saved in ignorance" and "Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection. And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come."

The general board is proud of the courses which are designed to be presented this coming year. We feel that they are of vital interest and importance in the lives of our members, and trust that you sisters of the stakes will see that the true purpose of each course is attained in the lessons as taught in the wards.

We wish to express appreciation to the writers of our lessons who give fully and freely of their great talents for the upbuilding of the sisters of Relief Society. Their reward, sisters, lies in the benefit and enlightenment which come to you and the other women of the Church, who study these excellent and outstanding lessons.

Digest—*Relief Society in the Lives of Our Sisters in Europe*

Nida A. Taggart

Former President, Swiss-Austrian Mission Relief Society

I ask for the Spirit of the Lord and for an interest in your faith and prayers that I may be able to tell you what I have in my heart.

I was able, from my mission, to gain a deeper testimony of the di-

vinity of Relief Society work and the effectiveness that it has in the lives of our sisters in Europe. It has been the shining light in most of their lives. These sisters in many of those lands where women have been given few, if any, privileges, have found in the Relief Society work their place in the sun.

They have the spirit of mercy. They visit the sick and they never go empty-handed, if it is only a flower they take with them. They have little money to give, but they give their time and their love and all of their effort.

They love the lessons. They were thrilled to know that they were studying the same lessons that you are studying here. They have some very fine class leaders. Everyone takes part.

You know that love is the foundation of democracy, and, in these troubled times in Europe, what greater gift could we give those women than our wonderful Relief Society program and to bring them the gospel of Jesus Christ? Never in the history of our mission have the doors been opened to us as they are at present.

In Germany, Sister Wunderlich is doing a magnificent work in bringing order out of chaos. She has brought those sisters together. When they had a convention in Frankfurt, they displayed twenty-five thousand articles of clothing that their sisters had made out of materials from the welfare clothing that needed re-making. They were feeling that they, too, had their welfare project, and they are beginning to be able to help themselves.

The Swiss sisters were not hurt by the war, yet they were very active and eager to help their less fortunate neighbors. They gathered clothing and food and gave their precious food coupons in order to send food and clothing to Germany and Austria. Every member child in Austria was brought into Switzerland and cared for in the homes of our sisters. They were cared for from three to six months, fed and clothed and rehabilitated. It was a marvelous thing for our sisters to do.

In that first winter, the winter of 1947, our wonderful Relief Society president in Vienna had a little plot of ground an hour and a half out from the center of the city. She traveled out there every day to take care of that plot of ground herself. She planted and harvested those potatoes and she harvested enough to help every family in that branch. She said to me: "Sister Taggart, it was like the story of the loaves and the fishes. I have never harvested as many potatoes before or since."

As mission wives in Europe, the wives of the mission presidents are doing a magnificent job. I would like to pay tribute to them here.

Those sisters in Europe would love to join the body of the Church. I think in every one of their hearts is that wish sometime to come to Zion, but next to that is the thought that they are a part of this great Relief Society organization, that they are doing all they can to further the work of the Lord in those countries.

May he bless them with everything they need, that they may have courage and faith, whatever may come, I pray.

Digest—*Hints on Lesson Development*

Leone O. Jacobs
Chairman, Literature Committee

IT is with great pleasure that we present the new course, "The Literature of England." From reports that have come in from general board members we find that many of you are delighted with the course, but others have expressed the feeling that the material will be difficult to present. We know it is quite natural to have some feelings of apprehension when a new course of study is presented. However, if a subject seems difficult, remember, it is good for us to reach out, to *have* to strive and exert ourselves. From one of our sisters I heard this fine bit of counsel: "Do not disdain even a slight acquaintance with things." Even a slight acquaintance with great literature is valuable to our sisters and may very likely whet the appetite for more.

Another suggestion: Do not scatter your ammunition too far. Don't try to cover so much material that you can only flit from one thing to another and do none of it justice. It is far better to leave one well-defined impression with your class members than to leave several hazy, confused ones.

Make generous use of the text. There is much valuable background material in it.

Use maps and pictures freely. Remember, visual aids are just as important in adult teaching as in child teaching. The *National Geographic* for April 1949, seems to have been planned purposely for this course. It contains much excellent material and pictures pertinent to English Literature. For the lesson on the English Bible, it has been suggested that a recording of some Biblical masterpiece might be an inspirational activity. Available at the Deseret Book Company, there are recordings of "The Sermon on the Mount," "The Last Supper," and "The Creation." If any of you are interested you may place an order through the Deseret Book Company.

Wherever an opportunity presents itself, sisters, tie in the principles of the gospel with the lessons. An excellent opportunity for this is in the presentation of the short "Parable of the Sparrow" in the October lesson. The additional light of the gospel relative to the pre-mortal and post-mortal existence is indeed satisfying. There will be opportunity for tying in gospel principles also in other lessons.

We are confident that this course in English literature will prove of value to the women of the Church by having them read and study great literature, that by so doing they will not waste time on inferior reading material. We also expect it will encourage them to supervise more closely the reading habits of their children and provide them with worthwhile literature in their own homes. A fine project for our Relief Society mothers would be to inaugurate the habit of reading aloud together in the home. This could well be incorporated into the Family Hour program. For every member of the family, of suitable age, to take a turn in reading aloud from some literary masterpiece, would be beneficial.

Digest—*Fostering Creative Homemaking Arts*

Leone G. Layton
Chairman, Work Meeting Committee

PLANNING and conducting work meetings which our sisters will feel they cannot afford to miss is a real challenge to those responsible for work meeting day. Anything which helps women become better homemakers and housekeepers has a place in this day's program. We may have almost as many different things to do as there are women present, since the range of interests among our sisters is so wide and their needs so diverse.

We are very proud of the fine instruction which has been given through the suggested sewing course. If there is a single young woman in your wards who does not feel able to sew for her children, you need to encourage and instruct her. The pride of creative accomplishment and the pleasure of seeing your children well dressed by the labor and skill of your own hands may be intangibles, but they are no less real than the actual saving in dollars and cents which this art brings to the home.

Work meetings should be planned to serve the home in every way possible. As you check over the activities of any homemaker you begin to see the possibilities of each work day. Wife, homemaker, buyer, bookkeeper, decorator, cook, laundress, dishwasher, telephone operator, mother, seamstress, nurse, with gardening and canning thrown in besides.

It is natural for women to want to create beauty with their hands. Almost every woman has something she picks up and works on in her leisure moments. So many hours of effort should be spent only on something that will be lovely through the years. We need help in the use of colored design besides instruction in needlework and crochet skills. There are basic rules that can be learned which govern beauty, both of form and color. The lovely crafts which have lived so long should not be forgotten.

Medical science, moreover, tells us of the therapeutic value of working with the hands.

You stake leaders cannot plan for the wards but you can plan with them. From your ward visits you know the condition of the various wards. You can help those which lack by suggestions and demonstrations in your union meeting department. You can suggest better organization of the work and ways to interest and bring in new women. You can help raise standards, suggest new ideas in handwork and homemaking, and call attention to fine articles or books on home management and home decoration. You can stimulate the wards to do seasonal planning. You can be constantly aware of trends and new ideas that will be helpful to your members.

Sisters, I pray our Heavenly Father that he will guide us, that he will give us ingenuity and imagination that we may make homemaking attractive to our sisters, that we may foster the love for creative skills, that through our efforts Latter-day Saint homes may become better places in which to live.

DEPARTMENTAL MEETING

WEDNESDAY AFTERNOON, SEPTEMBER 28

"With Liberty and Justice for All"

Edith S. Elliott

Chairman, Social Science Committee

SINCE childhood we have, each one of us, pledged allegiance to our flag and country. Our love and patriotism have increased each time we have freely offered our willingness to support our government. While we were small, we had to depend on others for our feeling of security in governmental matters. Now that we are mature, we are responsible to ourselves.

When we pledge allegiance to our country, we are not being intelligent unless we can do so, wholeheartedly, knowing all about the workings of the government, plus a desire to see liberty and justice for all. Our aim is to have good government—one that is fair, progressive, and dependable.

The 134th section of the Doctrine and Covenants is a declaration of what The Church of Jesus Christ of Latter-day Saints believes to be the aspects of a model government. It was written by Oliver Cowdery as a statement to the world about our political beliefs. It is a reasonable, workable plan for insuring ideal relationship between government and the governed, stressing the importance of individual freedom. For this reason the general board has chosen this section for intensive study in our social science department during the coming year.

Relief Society women can wield a strong influence for good in our communities and states, by acquainting themselves with political conditions and working for their betterment.

In this world of ours where the thing we seem to have the most of is confusion, we need the guidance and help of our Heavenly Father along political as well as spiritual lines. He has given us the precious gift of freedom. We must guard it and know that "eternal vigilance is the price of liberty."

Digest—"Unwashen Hands" Versus Hearts

Elder Spencer W. Kimball

Of the Council of the Twelve

I hope, my dear sisters, that you can catch the vision of this work among the Lamanite sisters and that you will be able to pass the vision and the enthusiasm on to the sisters with whom you work.

When all of you return to your homes, if you inspire another fifty or a hundred women in each of your stakes, I can see that there will be happy results.

I hope we will not be too much bound by patterns. The regular pattern of one Relief Society a week need not be followed. The course of study must be adjusted to needs. The Indian work is more or less of an experiment yet. We will be glad

to get the benefit of your suggestions also, as you find effective ways of teaching.

Last month, in our meeting in the Temple, President Clark made the statement that he had spent several years down in Mexico among the Lamanites, the pure-blooded Indians, and also the Mexicans. He found that they have a greater discernment than we do, generally.

If you think with just an outward show of friendliness, you can go into their lives, you are badly mistaken. An Indian can see through you clear into the heart, and he knows whether you are friend or foe.

Now sisters, the most important thing in this whole Indian program, as I see it, is education, divided into two phases. The first phase is education of the Latter-day Saints at home, some of whom need their hearts opened, cleansed and purged and purified and made ready to accept the program. And phase two is the proselyting of the Lamanites themselves.

The scriptures are filled with prophecies in connection with this people. Why, there are few subjects on which there is so much revealed. The prophecies must, and will be fulfilled. They can be fulfilled only by our help. We must go out and do this work.

Now, we have tried segregation of the Indians in this nation for a hundred years. It did not work. Segregation has been almost a complete failure. Many of them are still "blanket" Indians, after a century of segregation. The program of the Church must be one of assimilation and integration. We must take them into our arms, into our hearts, into our Relief Societies, into our sacrament meetings, into our Sunday Schools, into our Primaries, into our Mutual, and into our hearts.

I am reminded of what Peter said. You remember he thought the gospel was for the Jews only. The Lord revealed that the gospel was for gentiles as well, but the Jews could hardly believe it. They, including the apostles, had grown up with the thought all those years, that the gospel was for the Hebrews and that the Samaritans and all the other groups of those Gentiles along the Mediterranean coast were not clean. And then you will remember in the vision Peter saw all the reptiles and the beasts of every kind, and Peter said ". . . God hath shewed me that I should not call any man common or unclean."

I think the Lord put the reptiles and the snakes and the beasts all in this vision, so that Peter would know the extent of the inclusion and that there was no one to whom the gospel should not come, even the poor and the degraded and the unclean, and so he finally received his testimony. And he went about preaching the gospel to the gentiles. Some of his own brethren, even in the Council of the Twelve, began to argue with him, and finally Peter said to them: "What was I, that I could withstand God?"

Now, sisters, the Lord has shown that he is willing to accept the Indian. Who are you and who am I, that we can withstand God? The Book of Mormon and the Doctrine and Covenants are full of revelations indicating that these people must receive the gospel and that

God does and we must, accept them.

Sisters, we must come to a program of assimilation and integration, and we must learn the lesson that Peter learned, and that others have had to learn. "Unwashen hands" is no crime. It is a crime to have unwashen souls. You remember how the Pharisees, with vile hearts, would not eat with Christ's disciples with "unwashen hands."

If you had committed no greater sin than these particular Indians have who are living today, the sin of being descendants of those who sinned, how would you feel about it? Would you cry for deliverance? Would you grope for light? Would you think that perhaps you had paid your penalty and that now you should be given consideration and brought back into the world of the living?

In today's paper, there is the testimony of Sister Sundust. May I quote just a few lines from her. She said:

> I am proud to be a Latter-day Saint. You know, in my years there is always fear and doubt, not only me, but the tribe of the Maricopa Indians living eighteen miles from here between the Gila and Salt Rivers. There were other missionaries that came there, but they didn't go far. . . . They don't tell the right way nor the truth and I drift away. From there on there was always doubt in my mind whether there was a living God and his Son, Jesus Christ. And then, finally, one day your people came around.

And now she is a member of the Church, with her children.

THE Indians are calling for the gospel; they are begging for it. Bear your testimony to them and the Lord will magnify your testimony, and it will be recorded in the heavens for the angels to look upon, and it will bear fruits. Your testimonies and the simple explanation of the gospel of Jesus Christ will win many converts.

Remember this, sisters: If the Indians had all that was rightfully theirs they would not be where they are and we would not be where we are. Remember that.

We are here through the grace of God, and do not forget it. The Lord gave us to share an inheritance with the Indians in this glorious land which is choice above all other lands in all the world. But it is ours only on the condition, as I see it, that we do our part in seeing that these people come into the Church.

What the Lamanite needs is opportunity. The only difference between us and the Indian is opportunity. Give them an opportunity, sisters, so that they, too, can enjoy the blessings that you do.

And take this message back to your people in the stakes, that they leave off their racial prejudice. Racial prejudice is of the devil. Racial prejudice is of ignorance. There is no place for it in the gospel of Jesus Christ. I have read to you some of the scriptures indicating this.

Now, sisters, I could talk to you for hours about the problems and destinies of these people who occupy so much of the thoughts of my working hours and even share in my dreams of the night, but may I leave this one thought: The Lamanite has suffered much and long for the sins of his fathers far beyond the third or fourth generation. He is now responsive to the gospel and is entitled to it. He will not receive it without

our help. We must not fail him. We must accept, fraternize, and fellowship him, and cease to spurn and hiss him.

And I say it again and again to all of us, as did Peter, who are we that we can withstand the plan which the Lord God of Heaven has established for them? Who are we to say who is unclean, who has "unwashen" hands?

May you do all in your power, with a great enthusiasm, to fulfill the promises of God, I pray.

OFFICERS MEETING

THURSDAY MORNING, SEPTEMBER 29, 1949

Digest—Report and Official Instructions

General President Belle S. Spafford

ONCE again it becomes my privilege to present to you a brief report of the status of Relief Society, this time for 1948. Our hearts are filled with gratitude to our Heavenly Father, and to the splendid women who have made possible the growth of the society in all of its aspects. We acknowledge the wonderful support and direction that have come to us from the Priesthood authorities.

General and Stake Boards

We have at present twenty-three members of the general board. Since our last conference it has been necessary to release two of our beloved and capable board members, Sister Priscilla L. Evans and Sister Florence G. Smith. Only one board member has been appointed since last October, Sister Nellie W. Neal, former president of the Farr West Stake, who was named to the general board in May 1949.

We have at present stake board organizations in all of the one hundred seventy-four stakes of the Church, with Relief Societies in all of the forty-four missions of the Church except two, the Japanese and the Chinese Missions.

Work in Missions

We are now receiving annual reports and hearing regularly from all of the missions, including the foreign-speaking missions. We are encouraged by the growth of the mission Relief Societies and by the spirit with which the work is conducted there. More and more the mission societies are conforming to the uniform program of Relief Society, and are striving to conduct their work in accordance with recommended procedure.

The general board is beginning to build up a foreign language department of lessons, and has asked the missions to supply copies of all translated Relief Society lessons. We believe this will prove of inestimable value in the future. We are also asking them, as well as you sisters in the stakes, to keep on hand a copy of *A Centenary of Relief Society* and the *Handbook of Instructions* as well as bound volumes of *The Relief Society Magazine*.

Membership and Attendance

The membership of Relief Society was increased during 1948 by 3,843 women, giving us a total membership of 115,686 members as of De-

cember 31, 1948. Sisters, as long as I preside over the society, you will hear of the importance of extending the blessings and benefits of membership to every Latter-day Saint woman.

Visiting Teacher Messages

We commend you most heartily for your continued efforts in strengthening and extending the visiting teaching services. The quality of the work continues to improve according to frequent reports received at the general office and the messages are well received by both visiting teachers and the women in the homes. The delivery of the message remains of vital importance even though reports of the number of homes in which the message was presented have been discontinued.

Family Visits

Compassionate services show a substantial increase and the sisters continue their loyal support of the Church Welfare Program.

The study of a family situation for the purpose of determining its problems and its needs should be carefully, intelligently, and unhurriedly made. Usually it is not possible in a single visit to understand the family, its basic problems, and the resources within it. For this reason we recommend to you a careful consideration of follow-up visits and their value. Even when the need for help has ceased, we would recommend that the friendly interest of the president continue to be expressed through visits to the home.

Service by Those Assisted

We urge a continuation of your efforts to have the sisters visited by Relief Society presidents under the direction of their bishops, contribute service to the Welfare Program, and do their own sewing wherever possible. In assigning the 1950 clothing budget the general committee is recommending that only a portion of it be made up into articles of clothing, and that the remainder be held in yardage in the storehouse for distribution on bishop's orders to families who may be able or who can be taught to do their own sewing.

Fund-Raising Activities

Reports show the society, as a whole, to be in good condition with respect to finances. Funds appear to have been raised judiciously and expended wisely. Fund-raising activities have been, in general, in keeping with the standards and dignity of Relief Society, and they have, in large measure, been the outgrowth of the regular Relief Society program, or a reflection of it. This the general board fully endorses and would encourage.

Relief Society Not a Selling Agent

We are aware that you are occasionally approached by commercial institutions or by individuals for the purpose of having you sell their product on a commission basis. Such an undertaking should be weighed carefully and the counsel of the Priesthood should be sought. Care must be exercised to make sure that Relief Society does not become a selling agent, and that people are not solicited in the name of the society to the point where the society becomes subject to criticism.

Purchase of Sewing Machines

The general board members, in

visiting your stakes, report that a number of local societies do not have sewing machines. I can scarcely imagine a society of any considerable size being without a sewing machine. We, therefore, suggest that where it is at all feasible that the sisters work toward the purchase of at least one that will meet the ordinary requirements of the society.

Ward Versus Stake Functions

We note a growing tendency for stake boards to bring the wards together for functions that could more appropriately be conducted in the individual wards. As a general rule it is more convenient for the members, more women participate, fuller interest is felt, and greater benefits accrue to the sisters and to the society when functions are conducted in the individual wards.

Support of Magazine

We wish to thank you from the bottom of our hearts for your loyal support of the *Magazine*. We urge stake Relief Society presidents to support the *Magazine* by calling it to the attention of stake and ward officers from time to time in the preliminary session of the union meeting. It is suggested that ward presidents allow five minutes once a month to call the *Magazine* to the attention of the members in a regular meeting of the society.

Indian Relations Program

I wish to again remind you that responsibility for the Indian relations program rests with the stake Indian relations committee, with the stake presidency at its head. Relief Society works in harmony with this committee and has representation on it. Appoint as a member of the stake board a chairman of Indian relations as well as the committee members recommended in our recent letter to you *when the need for such workers arises.* Include in the annual narrative report a brief statement of the activity. We would also appreciate receiving a letter from you occasionally regarding the program.

Handbook Available

I am sure we are all happy that the *Handbook* is now available. With *A Centenary of Relief Society* also in your hands to acquaint you with the history of the society for its first hundred years, you have two valuable aids in the conduct of your work.

Relief Society Building

We again express our most sincere thanks for your wonderful response to the Relief Society Building fund-raising program. We were hopeful, as was the First Presidency, that we could announce at this conference, the building site. We are assured by the First Presidency that they are moving as rapidly as they can in this situation. Just as soon as we receive definite word from them you will be advised.

Lists of Contributors

The lists of contributors were painstakingly and beautifully prepared. We thank you for the excellence of your work in this matter.

Vase Received From the Swiss-Austrian Mission

The general board recently received from the Swiss-Austrian Mission an exquisite Meissen ware vase

as a gift for the new Relief Society Building. It is very rare and beautiful. We all thank this mission for this choice gift which will have a prominent place in the new building where all of you may see it.

Sisters, we love you for what you are and for the good you do. President Clark has told us: "The Relief Society is the handmaid to the Priesthood of God in carrying on his work for the salvation of men. This is the key to every task you undertake, it unlocks the door to your every duty, it opens the gate to all your activities." Let us always remember this admonition of President Clark. May God bless you in the important work to which you have been called, I sincerely pray.

Meeting Our Obligations

Counselor Velma N. Simonsen

SOMETIME ago I read a letter written by a father to his son upon the son's graduation from college. In it he said, "In the game of life it won't matter whether you win or lose, but how you meet your obligations."

We can well apply that advice to our own lives and to our work in the Church. It does not matter what positions we hold, whether we are presidents, counselors, secretaries, or visiting teachers, but how we meet the obligations of our positions.

Probably we gathered here today have the greatest obligation of any group of women of equal numbers that could be called together anywhere in the whole world. And to whom are we obligated? Certainly we have an obligation to the past. No other women have as great a heritage as we women of Relief Society. Think of that first Relief Society. The purpose and aims and fundamentals have not changed in over one hundred years. We must so build that we will not weaken the structure they so firmly established. We are obligated to the future. We are charged with the responsibility of training the mothers who in turn will take these instructions into the homes where they will influence future generations. But our greatest obligation is to the present, for this is our time, and, if we meet the obligation of today faithfully, we will likewise fulfill our obligation to the past and to the future.

Of course, our first obligation is to God, for life and being and all that we have and are. That we are grateful for these blessings, that we are trying to fulfill our obligation to him, and that we are not satisfied with merely thanking him in words for his bounties to us, is evidenced by our accepting responsibility in his Church.

But do we often ask ourselves as did one of old, "What shall I render unto the Lord for all his goodness unto me?" There is only one way we can really pay our debt to God —by keeping his commandments and rendering service to others. Someone has said, service is the rent we pay for the space we occupy here on earth.

We are members of The Church of Jesus Christ of Latter-day Saints,

and as such we have an obligation to live the gospel and keep the commandments of God. At the time of baptism we made a covenant with the Lord to do so. But, as stake officers and teachers in Relief Society, it is especially important for us to live according to the standards of the Church and to set the proper example.

We have been called to lead and direct the women of our stakes. We have been called to this position not because of our wealth, not because of our social positions, not because of any material possessions or qualifications we may have, but because we love the gospel and live it to the best of our ability and have qualities of spiritual leadership. And we can expect to lead the women no higher than we live ourselves. The Bible says, "as with the people, so with the priest."

Our homes must be examples for the women of the stakes to follow. They should be clean, well-kept, and sanitary. And it is our responsibility to guide, direct, and teach the women in the proper maintenance of their homes. There should be cooperation among family members, and love and righteous ambition.

Tithing is accepted by Latter-day Saints as a law of God to man, and while the law contains a promise of rewards, we should obey it because it is the Lord's command that we do so, and by obedience comes the blessing of increased spirituality which we must have if we wish to meet the obligations of our callings.

Important among the standards of the Church is the observance of the Word of Wisdom, the Lord's guide to temporal salvation, and the proper care of the body. No true Latter-day Saint and, especially, no true Latter-day Saint chosen to a position of leadership, would disregard this law which condemns the use of tobacco and alcoholic beverages and advises against the use of tea and coffee. We need the great and unusual blessings that are promised to those who observe this law.

We believe in being honest, true, chaste, and benevolent. We believe that, but do we practice it in very deed? In this day of idle words and scheming for self-gain are our promises fulfilled to the letter? Would we be willing to have the Church judged by the way we keep our obligations in this respect?

OTHER helps toward gaining spiritual development are family and individual prayers and the blessings upon the food, the observance of the Sabbath day, which includes attendance at sacrament meeting and the partaking of the sacrament.

Besides living the gospel and teaching it by example, we have an obligation to bring spirituality into all our Relief Society activities. We have a comprehensive educational program in Relief Society aimed to develop the women in every phase of life. We must not lose sight of the fact that spirituality is the foundation and the thread that must run through the entire structure of our Relief Society program to give it strength and purpose and effectiveness.

We frequently hear it said, and rightly so, that through activity in Relief Society one can get a liberal

education, but we must not become so concerned with self-development in a material way that we lose sight of the great purpose of Relief Society—that of strengthening our testimonies of the gospel and of giving service to others.

Years ago at a Relief Society conference, I heard a speaker make a statement that has helped me to realize the importance of spirituality in our lives. He said, "Give your children spiritual experience and they will not be satisfied with any other." Let our women be fed rich spiritual food when they come to Relief Society and they will be anxious to return for more.

As a child I used to go to the field with my father to feed the cows. They would be scattered all over the field. Father would pound on the bars with the pitchfork and the cows would come running from every direction. They were rewarded with good, fresh food. I wonder what would have happened if once or twice they had not found good food when they were called.

Upon you stake officers rests the responsibility to see that this spiritual food is given to the women in the wards. You must see that ways and means are found to let them enjoy spiritual experiences. Let us not let the temporal things of life take away the blessings of spirituality. The Lord has said:

> For behold I will bless all those who labor in my vineyard with a mighty blessing. Wherefore be not weary in well doing for you are laying the foundation of a great work and out of small things proceedeth that which is great.

Strive first for spirituality, seek first to know the deep things of God, and bring to our hungry mothers rich spiritual food.

My prayer is that each of us holding a place of responsibility in Relief Society will so meet the obligations of her calling that when our final score is taken, it will be said of us, "Well done, thou good and faithful servant."

Joy in Leadership

Counselor Marianne C. Sharp

"MEN are that they might have joy," so wrote the great prophet Nephi in declaring the summation of man's goal. Joy, however, comes as a reward for obedience to eternal, righteous principles. Joy in leadership, as in other activities, comes as a result of exercising leadership in the way marked out for us by the greatest leader, as he was the greatest teacher, our Savior Jesus Christ.

In speaking of leadership, Christ taught:

> . . . whosoever will be great among you, shall be your minister: And whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister.

Therefore, you sisters who stand at the head of the Relief Societies of the stakes of the Church and all assembled here today are servants to those over whom we preside. In order to render the utmost in service there are certain attributes which must be woven into the very being of our spirits.

Perhaps the first desirable attribute would be a full-hearted acceptance of the particular call which has come to each one. However unworthy we may feel to a call of leadership in the Church, we know that we are called to such positions through the inspiration of the Priesthood. When a call comes is no time to bemoan lost opportunities of the past to better fit one's self for the present call—it is too late for that. When a call comes we must bend all our energies to training for the service that lies before us, and seek through prayer, study, and our actions to make us equal to each task as it comes along. The contemplation of all the work that lies ahead during one year is well-nigh overwhelming, therefore do not anticipate duties and responsibilities. Accept the requirement for one day at a time and fill each assignment in turn to the best of your ability. You will receive strength as you go along and be better prepared to meet the next assignment.

I remember a sister one time who was called to serve on a Relief Society stake board. In every ward she visited she related how ill-equipped she was to fill the position until finally she was made to realize that she was casting reflection on those who had called her to leadership. From the day she wholeheartedly accepted her appointment and ceased to apologize, she went forward with marked success and experienced satisfaction and joy in her work as she magnified her calling.

A second necessary attribute for joy in leadership is full loyalty to those who preside over us and a recognition of their right to direct us. Perhaps we may be given more duties and responsibilities than we consider to be just. Will we ever find joy through rebelling or being disloyal and complaining to others? No, and through perfect loyalty in accepting without question all that is asked of each of us, comes greatest growth. Every task which is undertaken with a willing spirit to which we devote our best efforts rewards the doer with increased power of accomplishment. The more the effort required, the greater the growth. As Sister Robison used to say, "Welcome the task that makes you go beyond yourself."

Another essential attribute closely aligned with the full acceptance of a call and the magnifying of it and loyalty to those who preside over us, is not to aspire to any other position than the one to which we have been called. At many of the early meetings of Relief Society the Prophet Joseph Smith warned the sisters repeatedly against this very evil. Once he said, "Everyone should aspire only to magnify his own office and calling, beware of self-righteousness and be limited in the estimate of your own virtues." From filling the positions to which we are called will come growth to that part of each of our spirits which the Lord knows needs the greatest development. We should appreciate the truth that this life is but a brief span of eternity and our progress will continue on from where he leave off here.

Other necessary attributes are meekness and humility. You will remember that to his disciples, wondering who is greatest in the kingdom of God, Jesus, placing a child

in their midst, said, "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." A while ago I heard of some stake sisters who were going to regulate some sisters in a ward. Their spirit seemed anything but meek and humble. I think we could pattern our behavior after that which the Lord gave to the Priesthood, that power and influence should be maintained only "by persuasion, by long-suffering, by gentleness, and meekness, and by love unfeigned; by kindness and pure knowledge which shall greatly enlarge the soul without hypocrisy and without guile."

FINALLY, to find joy in leadership we must have our own homes in order. Unless we ourselves live and guide our children in the path of righteousness and virtue, the words we use to counsel and instruct others will fall of their own weight and carry no conviction. As mothers in Zion we are always very conscious that our family responsibilities come first and our special Church callings must be attended to after our families are served. This requires forethought and diligence but no sister can find joy in leadership if she is neglecting her family duties.

Perhaps an added joy in leadership comes to each one of us in the unselfish support and pride which our husbands feel toward us for our good works and service which we give to Relief Society. Your presence here today from Canada, from Mexico, from all over the United States, testifies eloquently of the love and consideration your husbands extend to you. During your absence they lack your tender ministrations. They are giving an extra watchcare to your children that no harm may come to them during your absence. They sacrifice, as do you, for the good you may accomplish.

As our adherence to righteous principles, as our obedience to those who preside over us increase, so does the joy we gain in leadership, as we strive to overcome our faults and weaknesses and discipline selfish and envious traits. Joy comes through bearing with the foibles and failings of others and encouraging and building up the good which is to be found in each one of us, in doing as the Prophet Joseph Smith counseled—"You must enlarge your souls toward each other if you would do like Jesus and carry your fellow creatures to Abraham's bosom."

Sisters, we of the general board commend you for the loyalty and devotion you manifest in acceptance of our leadership. Never have you failed in one assignment or suggestion which the general board has given you. And you are just as zealous in that greatest work of Relief Society—in flying "to the relief of the stranger, pouring in oil and wine to the wounded heart of the distressed and drying up the tears of the orphan and making the widow's heart rejoice."

For your good works we thank you with hearts full of love. We realize that your work taxes your utmost efforts and that not the least of your anxiety is the responsibility resting upon you to guide the Relief Societies of the stakes of Zion. For your faithfulness and leadership we

pray our Heavenly Father in the name of his Son that you may have increasing joy from your leadership duties and may earn the promise made to Relief Society members by the Prophet Joseph, "If you live up to these principles, how great and glorious will be your reward in the celestial kingdom." That this may be so, I pray.

GENERAL SESSION

THURSDAY AFTERNOON, SEPTEMBER 29, 1949

Digest—*Choose You This Day*

Evon W. Peterson

THE hosts of heaven were assembled in that great council to listen to the voice of the Father as he told them of his plan to create an earth where his children could enter into their second estate, which was to take a body and fulfill the full measure of their creation. At that time the Father bestowed upon them the greatest of all gifts, the right to choose—to choose that day whom they would follow. In that assembly, naturally, there were some who were not as valiant as were others, yet they were all given their free agency to choose for themselves.

That free agency has continued in mortality as a basic principle in the eternal law of progression. However, if we are to gain eternal life, we must be obedient to the laws of truth.

Often in the midst of sorrow or trials that come into our lives or disasters that come upon the world, we ask, "Why does God allow it?" One writer said:

> If only we were honest with ourselves we would admit how unfair it is to blame the Lord. The simple truth is that mankind, not the Lord, is entirely responsible. These things are the direct result of abusing the most wonderful gift we have ever received from heaven—the gift of free-will.

In the Book of Mormon we read where the Prophet Samuel was preaching to the Lamanites and he told them of the things that were to happen and the great blessings that were in store for those who would heed the teachings of the Lord, and then he pointed out the tribulations that would come to those who would not believe and he said:

> And now remember, remember, my brethren, that whosoever perisheth, perisheth unto himself and who doeth iniquity doeth it unto himself, for behold ye are free, ye are permitted to act for yourself, for behold God has given unto you a knowledge and he hath made you free.

In our complex life today we are continually meeting new problems. Almost every day is a day of decisions—what to do, what choice to make. With our limited understanding we cannot make important decisions without guidance. There has never been a time when man needed more desperately the help of divine inspiration than he does today, and I know of no better way to secure this inspiration than by keeping the commandments of our Father in Heaven.

Although the world is ever changing, the fundamental truths of our gospel are the same today as they

were when taught by our Savior to the multitudes on the shores of Galilee. He marked the path and led the way, and as Latter-day Saints we have been given light and understanding of the road which leads to eternal life.

The Lord has given spirits into our care and he has endowed them with the right to choose for themselves, but he has enjoined us as parents to teach, to counsel, and to direct them in the ways of truth and righteousness.

Are we as parents heeding that counsel? Are we exercising our gift of choice in such a way that it will assure the greatest happiness for ourselves and for our families?

I recently read an article written by Elder Stephen L Richards in which he said:

> The homes which produce real Latter-day Saints shall be presided over and maintained by men of strength and courage, of virtue and vision, and by women of tenderness, unselfishness and infinite patience and love.

One of our responsibilities as parents is to help our children in making important decisions in life. We may not be able to help a child solve his particular problem, but we can help him to acquire the right attitude toward it and we can encourage him to go to his Heavenly Father for assistance.

Youth is the seedtime of life, and if a child is to reap an abundant harvest he must be taught to choose and sow those seeds that will develop a righteous life. We cannot compel a child to appreciate love and beauty. This appreciation only comes through association with the beautiful and with those who love beauty.

Home atmosphere is likely the most basic consideration in the development of youth. If the atmosphere is healthy and stimulating, the lives of family members who breathe it will likewise be healthy and vigorous.

Our Relief Society lessons have taught us that too many today are content to remain on the fringe of righteousness, satisfied with the shell when they could and should have the core. The worthwhile things of life lie ahead and only struggle can bring us to them. Those who are willing to exert the greater effort reach the greater heights.

A man was traveling along a paved highway. The pavement ended and there stretched before him as far as he could see a dirt road in very poor condition. Where the poor road began a large sign read "Choose your rut now for you will be in it for the next twenty miles."

There are many spiritual ruts along life's highway. Let us try to avoid them. The road to righteousness is upward and ahead. There are easier roads to travel, but there are none that will bring the supreme joy that comes from righteous living. The degree of happiness that we may enjoy during our later years will not come by accident nor by good luck, as some may say, but it will be the result of the way we live each day.

Let us also remember it is likely that we teach more by what we do rather than by what we say. May we Latter-day Saint mothers so live that we may be worthy of the in-

spiration of our Father in Heaven in guiding our children so that they may choose for themselves the better life. And in the words of Joshua of old, let us say "Choose you this day whom ye will serve, but as for me and my house, we will serve the Lord."

Digest—*Cultivating Life's Eternal Values*

Mary J. Wilson

AS a text for my brief message I have taken a verse from the sixth section of the Doctrine and Covenants:

> Seek not for riches but for wisdom, and behold the mysteries of God shall be unfolded unto you, then shall you be made rich. Behold, he that hath eternal life is rich.

The most important responsibility resting upon any individual is to build a worthwhile and meaningful life. This objective is not achieved in a day, a week, or a year.

With every person is born the God-given assignment to build a life. What, then, are the materials we should use in building a worthwhile and meaningful life?

America's great inspirational poet, Henry Wadsworth Longfellow, caught the vision:

> For the structure that we raise
> Time is with materials filled,
> Our todays and yesterdays
> Are the blocks with which we build.

Nothing enduring can be built without a pattern or plan. We must have purpose and direction in our building. What is the great plan by which we shape our lives? We, as Relief Society sisters, know the answer, for it is to know and to do the will of our Heavenly Father.

Our time, our energy, and our means are limited, so we are of necessity confronted with the responsibility of making choices. How necessary it is, therefore, that we develop a pattern of life containing imperishable, eternal values, and that we build them into the structure of our individual lives.

May I suggest some of the basic soul values which must go into the great edifice of eternal life? Some of the eternal qualities for which we must strive are sincere and abiding faith, interest in and love for our fellow men, and sincere devotion to our Heavenly Father's plan for the achievement of eternal life.

Faith is that which gives us vision to carry on, and confidence in ultimate success, even in the face of present discouragement.

In I Nephi, 17th chapter, we learn that Nephi was commanded to build a ship. His brothers laughed at him and ridiculed him, but Nephi said unto them:

> If God had commanded me to do all things I could do them. If he should command me that I should say unto this water, be thou earth, it should be earth; and if I should say it, it would be done.

Through faith we have the power to be selective. We may know the wheat from the chaff.

There is no more important element in building faith and cultivating the other qualities of eternal life than prayer. It is a means of getting closer to God; through this medium we learn his will. Yet too often our prayers are uttered as a matter of habit and routine. But the prayers that will enrich our souls

and give us new vision and faith are the prayers through which we open our souls completely to God with the faith and confidence that he will give us strength to face and overcome the things that are keeping us from achieving true spiritual growth.

Faith and prayer, however, cannot function in our lives in a truly effective way merely as abstract principles. In James, we are told that "faith without works is dead." We must therefore reflect our faith in our service and love for our fellow men. One of the greatest statements in the Bible concerning the Savior is, he "went about doing good."

When service is mentioned, we are prone to cast about for an opportunity to serve in a big way in a remote place. Our tendency is to forget the "Acres of Diamonds" lying about our own doors. In the same community, or on the same block, or perhaps in our own families, there are those who are discouraged and impoverished for the want of words of hope and love. There are those who are spiritually sick as well as mentally and physically ill. On the whole, our fields of service lie within areas about our own homes.

A Relief Society visiting teacher, on one of her visits, found a sister crushed with grief. This afflicted sister had passed through much sorrow, and she had lost faith in her Heavenly Father. The visiting teacher had a newly found interest in this unfortunate sister. The teacher visited her new friend often, and helped her to get new interests in life; helped her to rekindle faith in herself and faith in immortality. This is only one example of true love and service that comes from our visiting teachers, but there are thousands of such cases where people have helped within our Relief Society organization.

Latter-day Saints have a marvelous concept of the meaning and necessity of growth through acquisition of knowledge. The Lord has declared that the "glory of God is intelligence," and that "man is saved no faster than he gains knowledge." Then again in the Doctrine and Covenants, section 130:18-19, we read, "Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection."

How can we, then, cultivate knowledge and intelligence in our quest for eternal values? First, we must be awakened to the need for growth, and then we shall find the means and opportunities for development.

We not only gain knowledge through the study of great books, but through prayer we also find the ways and means of development.

Let us not waste time. Benjamin Franklin wrote, "Dost thou love life? Then do not squander time, for that is what life is made of." One often hears this expression, "If I just had time to do this or that," but we overlook what can be accomplished by small snatches of time.

Be ever alert to your opportunities. Study, seek good companions, insist upon filling your life with eternal riches.

You have a great birthright, you live in a land "choice above all other lands." You have accepted as a pattern of life the gospel of Jesus Christ. Your opportunities are unbounded. But only you can fashion your individual lives into glorious, eternal mansions filled with the eternal light of truth.

May God bless all of us that we may get the vision necessary to see life at its best and give us strength to live according to an eternal pattern.

Digest—*Prepare Thy Heart*

Leone O. Jacobs

ONE of the most glorious truths of life is that we can always rise above our present level. Wouldn't life be discouraging if, once we found ourselves involved in unworthy conduct, we *couldn't* pull ourselves up, and out, and on to better ways? But we don't have to remain as we are. Each day offers a *new* beginning.

An old man was once reviewing his life to a friend: "When I was thirty I was just no good—no good to anybody, not even to myself. Then one day I had the urge, the desire, to right about face. I decided I was going to change my direction, and from that moment I have led a life I'm proud of."

A young college girl paused one day in her round of excitement and said, "I guess I'm going with the wrong crowd. I don't think I want to go where they're going." She didn't go that way.

A mother of three husky little boys had never deemed it necessary to give them any religious instruction. Oh, yes, she fed them well-balanced meals, kept them as clean as little boys can be kept, and saw to it that bedtime was strictly observed. But one day she pondered to herself, "I wonder if I'm a really good mother. I guess there's more to rearing a family than merely feeding and clothing them. I seem to have time for my bridge club and for social engagements in the evenings, but maybe I'm neglecting some important points." She *did* something about it.

Lives *can* be changed, can't they? The course of our lives *can* be rerouted. But how? Let's call it *preparing the heart*. Well, what does preparing one's heart mean? It means checking up on one's self, scrutinizing one's daily life and evaluating what is there—what is worthy and what is unworthy of continuing. It means ridding one's self of bitterness and selfishness. It means humbling one's self before the Lord. It means complete forgiveness of all wrongs inflicted on us, either real or imagined. It means opening wide one's heart to righteousness—putting one's self in an attitude to receive good. It means planning one's course differently.

Picture in your mind a field, plowed and harrowed from end to end, leveled perfectly, weeds burned down along the fence line, everything possible done that is conducive to the growth of good seed. The field is ready, waiting to receive that good seed. We can put our hearts in that very same condition, in an

attitude of receptiveness to good. We can plow up the old, useless habits and smooth down the rough places of error.

We hear someone say, "I wish I could enjoy working in the Church as you do. It seems to make you so happy."

They *can*. It's all in the set of the heart. It's all in preparing the heart to *want* that sort of living. And then we hear people say, too, "But I don't see how you get time for it all." In one of our recent Relief Society conventions, a bishop said something profoundly important for us to remember. He said, "If you're too busy to serve the Lord, you're too busy." Yes, if we are too busy to serve the Lord, then we are too busy doing other things that aren't so worthwhile.

In the Old Testament we read this: "For Ezra had prepared his heart to seek the law of the Lord and to do it." What a lovely ideal for us to follow. And in the Doctrine and Covenants (132:3) the Lord said to the Prophet Joseph Smith: "Therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you." I think to prepare one's heart is perhaps the most decisive point in progress toward any goal.

Carrying out one's plans and good intentions, of course, is important, too, but the action is comparatively easy once the heart is thoroughly prepared for that course. As the poem says, "It's the set of the soul that determines the goal." So far as living the gospel is concerned, I firmly believe we can do the things we want to do, if the desire is strong enough.

In our Relief Society organization we have much help in preparing our hearts to do good. Our wonderful lessons and work meeting activities give us great help. But we not only have help in preparing our own hearts, but we have the opportunity to help others in preparing their hearts. Visiting teaching gives us a fine opportunity of turning the hearts of inactive Church members, little by little, back to activity. It is within our power to show the joy of service and the beauties of the gospel to those who are engrossed in worldly affairs.

A bishop recently made a special plea that Relief Society members put their arms around our sisters who have drifted away and estranged themselves from the Church because they have married outsiders. Through sheer love and personal interest, we should endeavor to draw them to our organization and thus to activity in the gospel.

Living the gospel means sharing it with as many others as possible, doesn't it? And visiting teaching is indeed a challenge in sharing the gospel. True, every home cannot be approached in the same manner, and this is why visiting teaching requires such thought, such preparation, tact, and prayer.

Remember, if you are too busy to serve the Lord, you are too busy. Prepare your hearts to seek the law of the Lord and to do it, and in every way possible help others to prepare their hearts for righteousness. May our Heavenly Father help us to set our course in the right direction and follow it with determination.

Ready for Christmas

Ora Pate Stewart

IT was three days before Christmas, but Emmy was ready. Always, the day after Christmas, she could be seen crocheting a fine edge on a white handkerchief, pulling threads on a scarf for a bit of Swedish darning, or sewing small cross stitches into a sampler or cushion—so that she'd be ready by the next Christmas.

"It's not like I make a burden of it," she would explain, and her sharp dark eyes would sparkle with spirit. "I may not be so young, but I still enjoy the *giving* end," she would continue. And sometimes she would add, "There are richer folks, but giving has never been a burden to me."

It was true. She was old, if you looked in the family Bible and counted up her eighty-six years. And she could have been considered poor, if you insisted that old coal stoves and worn linoleum floors were the badges of that modest economy. But she gave, and the burden was never evident. She didn't give just to the needy. I'm sure I didn't need the towel she gave me one year with crocheted colored flowers spilling out from a crocheted basket. And yet, every time I come across that towel, now faded and frayed, something pleasant rises up within me like the scent of old spice. It puts the world in better tune, and points up the corners of my spirits. I needed *that*, and I guess she knew it.

Notwithstanding her years and the circle of braided white hair that framed her slender face, she was Emmy to everyone. Tots were coached to address her as *Grandma* Emmy, and youthful friends sometimes referred to her as *Aunt* Emmy. But Emmy she was, and only the postman and the tax collector shared any dim remembrance of a surname. With her lived her widowed daughter, who had made room for her son and his wife, whose three children had been born there. And hers was the only house I have ever seen homing four generations in harmony.

Emmy was not wholly crippled. Her hands were gnarled with arthritis, and there were indications that other junctions of her anatomy were similarly afflicted. But she had maintained a discipline over tightening joints, and the pattern of her artistic soul was still transmitted straight and true through her crooked fingers. Years before a stroke had invaded one side of her face, clasping one corner of her mouth in a perpetual smile.

"I'm so thankful I wasn't frowning when it hit," she would explain. "Whenever my mother used to catch me pouting she would say, 'Now, Emmy, what if your face should freeze that way? Wouldn't you be a pretty sight!' So now I have to keep a smile on the other side to keep my mouth from looking like a pretzel." From then on I watched her to see if she ever frowned so that I could see her pretzel mouth. But the smile held on. "Besides," she would continue,

"suppose the old striker should come back for the other side? They say if he comes once he will come again. I'll have to be ready."

I should have recognized the ominousness of that possibility; but the way Emmy put it there was nothing ominous. And we all smiled with her.

SO the morning her great-granddaughter came for me and said Grandma Emmy wanted me to come and get my Christmas present I was somewhat astonished.

"It's three days before Christmas," I protested, "and besides, I haven't got Emmy's present finished yet." I was making her a scrapbook of poems and proverbs that I thought she might like. I used to read to her sometimes and felt we had a secret bond that the others didn't share.

"She didn't say to bring her present," the child rejoiced, "she said for you to come and get yours."

I gathered up the unfinished scrapbook and went to get my coat.

"She said for you to bring your ukulele, too," the child continued. "She wants some Christmas carols."

Often I had played the ukulele for Emmy, sometimes as an instrumental solo, and sometimes as accompaniment for folk songs or hymns. We used to work out harmonies on "My Old Kentucky Home" and "The Old Rugged Cross." She especially liked my arrangement of "Moonlight and Roses" and "Abide With Me." She never belittled the sincerity of that small music box. She never even said, "Too bad you never had a pipe organ," like so many of my friends always said.

I got the ukulele and followed the child to Emmy's house.

Emmy was sitting on the edge of her bed. Besides the four generations of her household there were the milkman and the iceman, who had finished the business of their visits and now stood at the foot of the brass bed twisting their caps.

"We're all here but the postman," Emmy said brightly. "He always brings me a calendar for Christmas and a seed catalogue for my birthday. What time is it, somebody? Maybe we can wait."

I looked at my watch. It was a quarter after eight. The postman likely wouldn't be there for an hour. Loaded with Christmas mail, he might not make it before noon. The smell of ominousness hung heavily in the air. The sound of silent words whispered ominously. Ominous shadows could all but be seen playing about the room. I was afraid the postman would be too late.

The good side of Emmy's face twitched slightly. "We'll sing a few carols and maybe he'll come. Get out your Stradivarius," she said to me. "Let's sing 'O Come, All Ye Faithful.'"

We sang "O Come, All Ye Faithful" and "Joy to the World," and "Away in a Manger." The twitchings tried to make a pretzel of Emmy's mouth. And my throat filled up and it was hard to sing.

"Somebody hand me down the box from the closet shelf," Emmy said, and her voice had an unfamiliar sound. Her daughter brought the large cardboard carton and set it on the bed. Emmy raised the

flaps and lowered her gnarled hands into the box. She moved with great effort, and spoke with even greater difficulty. We all wanted to help her. But Emmy had always helped herself. With similar effort we restrained ourselves.

"An apron—for you—my daughter." Her daughter took the apron and dabbed it to her eyes. The grandson got a crocheted scarf; his wife, a dresser set done in Swedish darning; their little girl got a beautiful rag doll with yarn pigtails and a red calico petticoat. When upended, the petticoat made a gay skirt for the pickaninny face underneath. The two great-grandsons got mittens and caps to match in bright wool. There were gloves for the milkman, the iceman, and the postman, and orange pomanders, scented with cloves and dried to a delicate turn, for their wives.

Her gift to me was a blue satin needle cushion made in the shape of a small book. There were pages for pins and for needles, and there was a pocket for buttons. The title was stitched on the front with gold thread. "The Book of Friendship," it said; and on the inside, in the same golden letters, "For the books we have read together, and the books you must write alone."

There was a stinging in my eyes, and I turned to the window. It hadn't been an hour, but the postman was walking up the street on the other side.

"Hurry!" I called, almost out loud through the frosty pane. "Hurry, and get your mittens."

"Tell him to come," Emmy said.

He brought the calendar just in time.

"It's been a lovely Christmas," Emmy said softly. "Please play 'Hark—the Herald—Angels—Sing.'"

I laid down my Book of Friendship and raised the ukulele. I couldn't hear the angels; but I think Emmy's hearing was better than mine. Like Jacob of old, she gathered up her feet into the bed and settled back against her pillow. The twitch rippled out to the edge of her thin face and disappeared. The old striker had returned for the other side. But Emmy had been ready. And now both corners of her mouth were clasped in a perpetual smile.

NEW SERIAL TO BEGIN IN JANUARY

"Dark in the Chrysalis," a new serial by Alice Morrey Bailey, will begin in the January *Magazine*. It relates the struggle of a woman to overcome loneliness and grief and make a place for herself under adverse circumstances. The story is vividly and beautifully written.

Mrs. Bailey is already well-known to our readers both as a poet and a writer of serials and short stories. Her serial "The Merry-Go-Round" was featured during 1941 and 1942. She has twice been awarded the first prize in the Relief Society Short Story Contest. ("The Wilderness," published January 1942, and "Nugget of Truth," published in January 1948). Her second-prize story "The Ring of Strength" was published in February 1946. Her second-prize poem "Migrant" was published in January 1948.

Mrs. Bailey and her husband DeWitt are the parents of a son and two daughters and they have one granddaughter. Their son Donald will soon be leaving on a mission to Mexico. An unusually gifted woman, Mrs. Bailey is also a composer, artist, musician, sculptor, and a trained nurse. She is active in her ward and has written many plays and pageants for special occasions, as well as writing the first-prize one-act play in the M.I.A. Utah Centennial contest.

Sixty Years Ago

Excerpts from the *Woman's Exponent*, December 1, and December 15, 1889

"For the Rights of the Women of Zion and the Rights of the Women of All Nations"

COMMENT: Mary Hallock Foote, in her picture of the Far West in the *Century*, says the life of man may be large and dramatic, even in failure; but the life of women here, as everywhere, is made up of very small matters,—a badly-cooked dinner, a horrible wall paper, a wind that tears the nerves, a child with something the matter with it which the doctor "doesn't understand," an acquaintance that is just near enough not to be a friend; it is the little shocks for which one is never prepared, the little disappointments and insecurities and failures and postponements, the want of completeness and perfection in anything that harrows a woman's soul and makes her forget too often that she has a soul.

I OFTEN WONDER WHY 'TIS SO

Some find work where some find rest,
And so the weary world goes on;
I sometimes wonder which is best;
The answer comes when life is gone.

Some eyes sleep when some eyes wake,
And so the weary night-hours go;
Some hearts beat when some hearts break;
I often wonder why 'tis so.

—A.J.R.

THE MAYFLOWER AT PLYMOUTH: There has been completed recently at the capitol a painting which is attracting much attention, not only for the artistic features of the work but also for the historic interest attached. The painting is the work of Harrison Eastman, of Washington. It represents the arrival of the Mayflower at Plymouth Rock. The picture was painted for Mrs. Leland Stanford, wife of Senator Stanford, of California, and is the result of long and laborious research on the part of the artist. It is said that the price for the work is $25,000.

THORNS AND ROSES: Nature teaches us that we cannot find a calm untroubled stream of light and life. Winter comes with icy sceptre held on high and when his breath is felt the world's wild pulses cease to beat and all her gladsome songs are hushed; but Summer follows with her hand of warmth and loosens all his frigid chains. Night comes, and wraps his sombre mantle round the earth—mantles, dark, and cold, and chill, but day-light drives night shades away. The storm-king often beats down sorrow and dismay, but sunshine always follows rain. Through all, the biting cold, the genial warmth, the dark and light, the storm and calm, we tread life's hill-side path, yet never tread that path alone.—Aretta

HOLIDAY THOUGHTS: Salt Lake City has put on her holiday attire once more, and bedecked herself profusely with gay colors, and on every side one notes immediately that Christmas is at hand. The stores and shop-windows are almost too full for display, though a great deal of good taste is manifest in the arrangement of Christmas goods. The children are on tiptoe with excitement, and gaze as they pass along with wonder-eyes, at the variety of toys and playthings on exhibit. What a contrast the streets present now to thirty years ago, and how the little folks revel in luxuries that Santa Claus supplies for their indulgence.

Woman's Sphere

Ramona W. Cannon

THIS Christmas month we should like to express good wishes and appreciation for the thousands of women throughout the world who are giving of their time to help their fellow human beings, whether physically, spiritually, or intellectually. They are fulfilling Christ's "first and great commandment." Their name is legion and charity will not fail while their influence abides.

MRS. EMMA MARR PETERSEN of Salt Lake City is the author of *Bible Stories for Young Latter-day Saints*, a beautifully written series of sixty stories presenting the Church viewpoint of Bible events and characters. The book provides appropriate material for home evenings, for reading to small children, and is a valuable supplement for use in Sunday School and Primary. The illustrations, by Richard I. Elkins, make graphic and colorful additions to the worth of this excellent book.

KATHLEEN NORRIS recently made a strong plea for the United Nations meetings to be opened with prayer. Like many others, she feels the need for divine guidance.

MRS. EUGENIE ANDERSON, a national committeewoman from Red Wing, Minnesota, has been appointed Ambassador to Denmark. Mrs. Anderson, a musician, is the mother of two children and the wife of an artist. Mrs. Ruth Bryan Rhode was Minister to Denmark before the war and Mrs. Perle Mesta is now United States Minister to the grand duchy of Luxembourg.

ANNA MARY MOSES, of Eagle Bridge, New York, affectionately known as "Grandma Moses," has been honored by the Women's National Press Club as one of the outstanding American women of 1948. She is eighty-eight years old and is one of the most original and popular painters of the present day. She paints strikingly beautiful country scenes, many of which appear on Christmas cards.

THE National Federation of Women's Clubs, according to Pastor Alson J. Smith, is responsible for considerable improvement in the quality of recent moving pictures, some of which "are doing much better" in eliminating some of the glamour associated with drinking and taking the use of alcohol for granted.

EDITORIAL

VOL. 36 DECEMBER 1949 NO. 12

Christmas Down the Years

THE significance of the word "Christmas" changes with our years, but both to the child and the aged there remains an enchantment which never vanishes.

In our childhood, Christmas provides the answer to all our wishes, the one day in the year when dreams become reality. The electric train, the dazzling doll, appear without fail, and the beloved Santa Claus dispenses a wondrous supply of gifts. Then, the morning after Christmas is one of keen regret in spite of the gifts of yesterday, for an endless succession of days seems to stretch ahead before the next Christmas will come.

In our teens, the day still holds forth great promise and excitement. Although the bountiful Santa has long since gone, rarely do even our most extravagant desires go unfilled.

The first Christmas of married life is a wonderfully happy and satisfying day, when, from carefully hoarded dimes and nickles, the husband and wife surprise the other with much-wanted gifts which reveal sacrifice on the part of the givers.

And then, as children bless the marriage, the tenor of Christmas changes for the parents. Santa Claus once more dominates the scene with magic as potent as of yore. Trains and dolls in ultra-modern dress appear. The looks of love and understanding shared by the parents, as the children exclaim with delight over their presents, are rich recompense for the threadbare rug or the parents' own shabby clothes.

And, then, for the last time the scene shifts. The children have left to make homes of their own and, perhaps, even the beloved companion has gone ahead. Then Christmas morning is laved with a feeling of nostalgia. Before the flames of the hearthside appears a shifting panorama in which Christmases of the past and present glow and fade, and merge. The cravings and longings for material largess have largely disappeared. The spirit has come to know with certainty "It is more blessed to give than to receive," and an awakened realization of the efficacy of that greatest Gift to mankind, at last, teaches the heart the true meaning of Christmas.

M. C. S.

The 120th Semi-Annual Church Conference

AT the close of each general conference of the Church, while acknowledging the greatness of the conferences of previous years, the last one is always acclaimed as the best one which has ever been held.

In The Church of Jesus Christ, over which the prophets of the Lord preside, it would seem only natural that the Father would give by inspiration that bread of life most needful and satisfying to his obedi-

ent and loving children. Thus each conference is the best for the particular time.

The 120th semi-annual Church conference was a memorable one. In one particular it was history-making. For the first time Church members were privileged to sit in their homes and view by KSL-TV, not only the sound of each speaker's voice, but his every facial expression and gesture as well. The close-up view obtained on television was superior to any view except that of the comparative few who were seated in the most advantageous positions in the Tabernacle. Those who shared in the conference on Sunday afternoon by television will never forget the sight of President Smith raising his hands in blessing upon the saints. This is indeed an age of wonders and the contemplation of television gives rise to the thought of its use as the means of preaching the gospel to every nation, kindred, tongue, and people before the end.

Members of the Church who heard or read the conference proceedings truly show their appreciation of the teachings and the services of the general authorities by heeding the admonitions given by them, among which were—to uphold the Welfare Plan, keep the Sabbath day holy, support the missionary work, thwart the powers of darkness, increase testimonies, repent, and daily to live the gospel.

M. C. S.

Litter on Temple Square

WITH the recognition in mind of the wonderful teachings of the gospel as a constant guide in one's daily conduct, the scene presented on Temple Square after the Sunday morning session of conference gave pause for thought!

A stranger might have inferred, and with some justification, that a carnival had just concluded, rather than a most sacred service. Lawns, walks, flower beds,, and steps were littered with trash and newspapers on which people had been sitting. Banana and orange peelings with wads of paper sacks were even jammed under some seats in the Tabernacle.

The gospel teaches that each person will have returned to him that measure which he has meted. Certainly this would apply to the attributes of neatness and order as well as goodness, honor, and virtue.

The sisters of the Church might, with profit, call this matter to the attention of their families so that such a condition will not again occur.

M. C. S.

Dimensions

Della Adams Leitner

We cannot stretch the years ahead
To lengthen life—but every hour
We can increase its breadth and depth—
That lies within our power.

Joanna

Margery S. Stewart

Chapter 12 (Conclusion)

THE house was very quiet in the days that followed. Penny went shopping with Joanna and struggled to be enthusiastic over clothes, but she was white-faced and heavy-eyed. Joanna, waking in the night, heard her muffled weeping. She covered her ears with the pillow. Someday Penny would thank her for this.

Michael was the only one who was delighted with the prospect of being released from school. He brought home armloads of maps and traced the routes they would follow. David went quietly about the business of learning all the things Joanna wanted him to know. He visited the shops with her, sat up until the small hours studying the rows of figures that had been Joanna's portion.

Only Abigail was outspoken in her disapproval. She was in Joanna's room, the night before they would begin their trip, helping in the last minute packing, mending the rips and tears Michael always managed to leave in the newest of clothes.

Penny had gone out with Mark, for the last time, Joanna hoped. David was down at the office, catching up on some last minute questions he wanted to ask Joanna. Michael was asleep.

Abigail pulled the thread shortly through the sock she was mending. "I . . . hope you don't regret this, Joanna. I tell you, I never felt so worried about anything in my life."

Joanna paired hosiery and put them in the bottom drawer of the new wardrobe trunk. "Abigail, darling, you'll see. This will be the finest thing that ever happened to Penny. A year from now she'll smile when someone mentions Mark's name."

Abigail put the sock in her lap. "Do you smile, Joanna, when you hear the name of Kent Taylor?"

Joanna sucked in her breath. Pain roared through her. "Kent? Why . . . Why. Oh, but it's different."

"Why is it?"

"Oh, Abigail, let's not argue any more. Penny is my daughter and I'm going to do everything in my power to keep her safe from every care."

Suddenly Abigail was crying, tears falling unchecked down her wrinkled cheeks.

"Darling!" Joanna sprang to her. "What is it?"

"I'm . . . I'm crying for a girl I knew a right long time ago . . . beautiful and brave . . . and . . . and believing."

The telephone rang. "I'll answer it." Joanna patted Abigail's shoulder in passing.

She ran lightly down the stairs, glancing briefly around the living room, already sorry that she must leave it on the morrow, it looked so inviting with the fire low on the hearth, and the white lamplight bringing into display the lovely paintings on the wall and the exquisite figurines that decorated the low tables. The telephone was in

the front hall. Again Joanna silently resolved to have an extension put in. She kept forgetting. She lifted the receiver. "Hello."

"Mrs. Niels?" A strange man's voice came over the wire.

"Yes."

"Mrs. Niels, this is Doctor Weldon. Your son David has been rather badly injured . . . automobile accident. Could you come at once?"

Joanna felt swift breath rush in her throat. "I'll . . . I'll come at once. What hospital?"

She called to Abigail and rushed back to her room, picking up her coat and bag.

IT seemed to Joanna that it took her hours to reach the hospital. Even the moments of climbing the stairs, calling to Abigail, seemed to stretch interminably, and the three block drive to the hospital seemed an endless crawl. Then there was the long wait at the desk until the girl there could tell her in which room David lay. The elevator whined and inched to the fourth floor, until Joanna felt the scream that crouched in her would burst its bonds any moment.

The long corridor was silent and empty except for a man who conferred with a nurse at the far end. He looked up and saw Joanna and Abigail and came toward them. "Mrs. Niels?"

"Yes. How is he?"

He used a great many words to tell her that David was not expected to live, words like feathers to smother the pain. Always a hope, of course. A frail chance for recovery. . . . "But it is best you remain here for awhile, Mrs. Niels . . . ." So close was he to death.

"May we see him?" She was aware of Abigail's arm around her when they went into the small, green painted room with its white, high bed. David lay quietly under the stiff neatness of hospital sheets.

"He is not conscious," Doctor Weldon said.

Joanna went over to the bed and looked down on her son. His head was bandaged and on his cheek was a long strip of plaster. His hands lay at his sides, ink was stained along one forefinger.

Doctor Weldon held a chair for her and Joanna sank into it, still holding David's hand. She said to Abigail, "We forgot the children . . . it . . . I don't want it to be too great a shock . . ."

Abigail nodded. "I know. I'll go back and tell them." She paused beside Joanna, opened her mouth to speak, and then turned and left . . . wordlessly.

The nurse came back into the room, bent over David. She and the doctor whispered together. Joanna did not hear them. She sat quietly, holding David's hand. After the years of having so much of him, his laughter, and his presence, his clothes spilling over in his room, his scattered books, it seemed strange to be so humbly grateful for so small a thing as his breathing and his hand in hers.

The nurse and Doctor Weldon went away. Joanna did not notice. She remembered the day David was born, her first knowledge of anguish and terror. She remembered when the nurse had brought him to her and how David had looked, like

a fighter, much the worse for wear. She remembered when he was three and she had tucked him in for the night, how he had lifted his brown eyes to hers and said, "I love you and I like you." She remembered the day they had buried Big David . . . . the neighbor's bonfire and small David's shadow, stretching long across the path. Once before in her life she had known this utter desolation and despair. Like a drowning woman clutching straws, she had gone to her room and knelt beside the little rocker.

GENTLY, she put his hand down on the sheet and rose and went over to the window. She stared, unseeing, down into the lights of the valley, remembering the day she had asked for help for her children. She had asked for bread. Bread? The very windows of heaven had opened and riches beyond her dreams had been her portion.

". . . . And I have forgotten. For a long time I've thought, allowed myself to think, that I did it all myself. I didn't want to be humble any more or grateful. I wanted to be what people said I was, rich, successful, and marvelously clever." She leaned her forehead against the cold window. How can I go to him now? How can I think he will hear me?

"Please," she whispered, "I, who would not come to you with my riches, now come in my want. There is none else to help me, there never has been, only I was too proud and blind to admit and remember. Please . . . he is so young . . . boys like him are needed . . . so many have been lost."

She bowed her head in her hands and fought silently against the completion of the prayer . . . after a long moment she said, "Nevertheless . . . not my will, but thine, because thine is always the right and perfect way."

The reassurance came instantly, the beautiful joy that she remembered at once, though it had been many years since she had experienced it. The joy that was peace and love and the sweet assurance that all would be well . . . that David would recover.

It was as though she had groped for years in a room of shadows, stumbling over things, not being able to see, when all the while the key had been in her hands.

She went back and sat beside David and leaned her wet face upon his hand.

Doctor Weldon and the nurse came back. They examined David again, their faces grave and quiet. The nurse gave Joanna a swift look shot with pity and foreknowledge.

Joanna smiled. "He is going to get well," she said.

The doctor and the nurse exchanged glances. "There is always a chance," they said with forced heartiness and unbelief.

David stirred and mumbled. They bent over to him, the three of them. He opened his eyes, staring blindly at the ceiling. "Mom?" Not knowing she was there, the word pushed up from the disordered fragments of thought.

Joanna smoothed his cheek. "I'm here, David," she said, though she knew he could not hear. "Get well quickly, you are going to England, remember? On a mission."

The nurse looked at her curiously. They still think he will die, Joanna thought, but he will be well in no time at all.

IT was the sixth of October. Joanna sat on the low wall that surrounded the pond of the Seagull Monument and tried to listen to the sermon, broadcast over the loud speaker. But try as she would, her thoughts kept moving to the people around her, wondering about them. They drifted past her, or stood quietly, their faces listening and rapt. Beautiful people, she thought, something so clean and fresh about them. Children played around the pool coatless, their bare arms silken smooth in the warm gold of the October sun. Girls went by in groups, like blown flowers, or walked sedately by the side of their young men, their faces lifted and rapturous, oblivious of those, like herself, who stared. Penny and Mark would be along any moment. They had promised to meet her. Joanna was impatient for their coming. It had been a week since she had seen Penny. She wondered how long before she would grow accustomed to Penny in her new role of wife.

A man came through the crowds, walking slowly, looking all around.

Joanna stared at him for several moments before she could believe her eyes. Kent! Kent, with his bright, arrogant head, tall above the throng. Kent, with his face incredibly lined and sunbeaten, walking through the conference crowds on an October afternoon. Joanna put her hands to her forehead and closed her eyes. When she opened them again he would be gone.

But when she lifted her lashes he was standing before her. "What an amazing bit of luck . . . to find you here. You . . . I just stepped off the train." He sat beside her. His eyes scrutinized her hungrily.

Joanna wet her lips. She sat still under his gaze, wryly aware of the white wings of hair showing under her smart hat.

"You're beautiful," he said.

She had no wish to tear old wounds open. "I've been reading about you for years and years. Welcome home."

He took a deep breath, looking all around him. "If I had a spoon I would gobble up all this sunshine. I saw the mountains coming in . . . . I had forgotten how breathtaking."

"You've seen a great many beautiful places, to judge from your descriptions."

"Home," he said, as though he had not heard. "Home. My place and my people, my streets and my hills, my earth . . . ." After a moment he turned to her, "I forgot, how are the youngsters?"

She smiled. "David is in England still. He wrote me that he had lunch with you in London . . . thrilled him to pieces, lunching with a world-famous war correspondent."

"He's the salt of the earth, that boy. Penny is married?"

"Yes. Sally and Michael and Abigail and I are the only ones home." She added lightly, "I did manage to bring them up, after all, in spite of all the alarms and excursions."

His eyes went slowly over her

(Continued on page 861)

Ideas for Christmas Decoration

Mary Grant Judd
Member, Relief Society General Board

[This is the eighth and last in a series of short articles on table decorations, flower arrangements, and related subjects.—Ed.]

At Christmas time, at Christmas time, the house is all aglow
With children's cries and eager eyes and windows framed in snow.
And thankful is your whispered prayer, as church bells softly chime,
That loved ones fill your house and heart with warmth at Christmas time.

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THIS verse from one of the songs from the delightful light opera, *Song of Norway*, expresses the love that flows from heart to heart in family gatherings at Christmas time. You who now have your own family groups, what do you feel most poignantly as you look back to the Christmases in your parents' homes? Do you remember the most expensive gift you ever received, or is it the warmth of the love that was expressed on this greatest of holidays that comes to your mind?

I believe that appropriate decorations have much to do with true Christmas spirit. They are tangible expression of the intangible emotions we feel—candles in the window light candles in our hearts. Sometimes we like something new, but many of our decorations, used year after year, become traditional with our particular family. Christmas wouldn't be quite the same without them.

To be effective the decorations need not be expensive. One woman always puts her Christmas cards on both sides of the living and dining rooms. (Scotch tape does the trick.) Recently she and her husband decided that it might be well to modernize these rooms and put an archway between, but, after a protest from the married children, they decided that it was more important to have the traditional Christmas decorations than to go modern. This same woman made a lovely background for a miniature scene of the nativity which she has used for years. She bought a very reasonably priced wooden salad bowl and sawed off one edge so that the bowl was given a base to stand on. She then gilded it inside and out, placing her miniature scene inside, and achieved a really beautiful effect.

I hope that during the summer you had an opportunity to gather pine cones for winter decorating. They are so pretty when dipped in bright red, green, or silver paint and mixed in with the evergreens on the mantel or used as part of your table decorations. And, by the way, many people wait until the Christmas season to trim and shape their evergreens, thus taking advantage of the discarded clippings for decorative purposes. The glamour weeds described in the August issue of our

Magazine can be used very effectively for Christmas. Combine them with holly, red candles, or Christmas balls. If you missed the article on candlemaking in the September *Magazine*, I hope you will refer back to it and make some of the candles described therein.

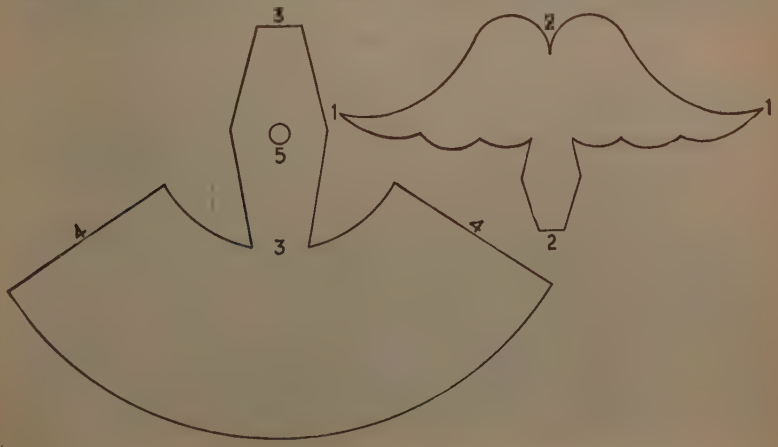
For a very striking effect, try an all-white table for a change. Dip tumble weeds in any cold-water paint, using the same thickness as you would if it were to go on the wall instead of on the weeds. Sprinkle them with artificial snow. When completely dry place them on mirrors on the table. Around the mirrors put cotton sprinkled with stars, moons, and crescents cut from heavy silver paper. Then add a number of small white angels which may be purchased in any large department store.

You may enjoy making some angels, copying the ones in our illustration. They are fairly simple to make and provide a colorful addition to either the table, the mantel, or the tree. The metallic paper in bright blue, green, red, silver, and gold comes in a twenty-six inch width and sells for about thirty cents a yard.

The pattern, as you will notice, comes in two parts. Make your measurements as follows:

No. 1— 13 inches
No. 2— 4 inches
No. 3—6½ inches
No. 4— 6 inches

The head of the angel in the original model was a ball of wood attached to a stick, but we have had success in substituting a Christmas ball in the small size which was dipped in cold-water paint. Silver balls seem to hold the paint better than any other color. The hair is three strands of wool yarn braided together and glued on. The end of the ball slips through the hole marked 5 on the pattern. The part of the ball intended for hanging onto the Christmas tree, furnishes support for a bit of cotton which holds it in place. Staple or paste your paper together and run a wire from the piece of cotton holding the head on



Simmons Photo Art

CHRISTMAS TREES AND CHRISTMAS ANGELS

to the bottom of the skirt and slip the wire under the staple there. For the sleeves, simply cut a piece of tarlatan seven by ten inches, fold it lengthwise, tack it together in the middle of the raw edge, and wind the outside edges with a bit of thread to simulate ruffles.

The sleeves are slipped through the angel's robe, which is made by stapling or pasting together the edges marked 4 in the pattern and then bending back and attaching the part marked 3 so that it reaches just to the top of the circular skirt. It is unnecessary to attach the sleeves in any way to the paper. Staple the wings to back of body.

For some reason I often wander into the food department as I conclude these articles. Once more, with apologies to the cook's corner, I'm going to pass on to you a very economical as well as delicious recipe for Christmas pudding. Many of us have trouble in using up our stale bread and this recipe takes care of that problem.

* * * * *

CHRISTMAS PUDDING

12 cups dry bread crumbs
6 lbs. raisins
3 cups brown sugar
1 lb. chopped nuts
6 tsp. soda
3 tsp. nutmeg
6 tsp. cinnamon
2 tsp. salt
6 cups milk
1 cup grated raw carrots
1 lb. finely ground suet
3 cups mild molasses

Add molasses and milk to suet, add nuts and raisins, dry ingredients, and mix well. Fill whatever size greased cans you prefer three-fourths full. If lacking a lid, use waxed paper which is tied over the top of the can and then given an extra coating of fat over the top to prevent the paper becoming too damp in the steaming process. You who like to bring the pudding to the table to serve, will probably prefer a round mold in a larger size. If you are one of those who enjoy a change, try following the old English custom of bringing the pudding to the table all ablaze. Dip two cubes of lump sugar in lemon extract and, after slipping your pudding onto the serving dish, and surrounding it with the hot sauce, touch a lighted match to the sugar. It will burn for several minutes.

Serve with any hot sauce you prefer. Here is my favorite: In the top of your double boiler place ¼ cup water, ¼ cup orange juice, ¾ cup brown sugar, and ¼ pound butter. When all are well heated and mixed add one slightly beaten egg. Remove kettle from stove, leaving lid on to allow egg to cook without curdling.

March Anniversary Work Meeting Luncheon

Christine Eaton

MEAT LOAF

(serves 50 persons)

10 pounds ground raw beef
2 pounds ground fat salt pork
6 cups dry bread crumbs
4 cups beef stock or milk
1 tsp. pepper
8 eggs well-beaten
3 tbsp. salt
5 tbsp. minced onion
5 tsp. mixed herbs (marjoram, thyme, parsley)

Mix all ingredients together well. Put in loaf pans and bake two hours at 325° F. Baste occasionally.

SCALLOPED POTATOES

(serves 50 persons)

12-15 pounds sliced potatoes
2 qts. hot milk
1½ cups shortening (bacon or chicken fat may be used)
3 tbsp. salt
1 tsp. pepper
½ cup flour

Parboil potatoes 2 minutes, then drain them. Place in baking dishes a layer of potatoes then a slight dredging of flour. Repeat until potatoes are all used. Add salt, pepper, and shortening to hot milk. Pour over potatoes in pans, cover, and cook in slow oven 300-325° F. 1½ hours or until potatoes are done. Remove the covers and raise the temperature to 375° F. long enough to brown, about 30 minutes . . . .

We served peas as a vegetable with the meat loaf and potatoes and fruit salad. Then, for dessert, we had our Relief Society birthday cake and ice cream.

HOUSEHOLD HINT

When a recipe calls for ground raisins, pour the raisins into boiling water (do not boil) for a little while. They will then grind nicely and will not stick together or to the meat grinder or bunch.

The Year Is Done

Eunice J. Miles

The fleeting breath of the waning year
Is vanished with the old and the sere,
But out of the ashes of chill December
Hope will flame from a smoldering ember,
For the cycle is done and the New Year's gleam
Is marking the trail of a truer dream.

A Santa Claus Cookie Box

Rachel K. Laurgaard

Illustrations by Elizabeth Williamson

Christmas cookies—the old-fashioned ones that make their appearance only at Christmas time; peppernuts, springerlie, and almond cookies are a fragrant threesome that will delight the heart of the most expert cookie connoisseur.

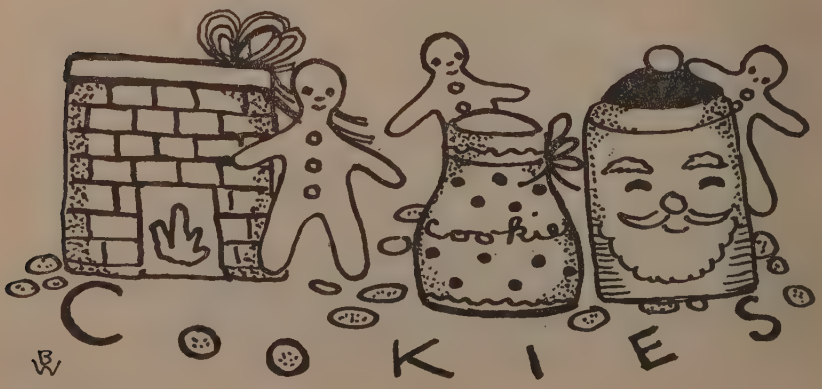
The very best box ever invented for cookie giving is a sparkling clean shortening can. Glue a sheet of white paper around the label, and on this draw a smiling Santa face with red and black crayons. Embellish him with sideburns and whiskers of cotton, and attach red crepe paper to the lid for his tasseled cap. He will be as amusing a cookie box as his contents will be delicious.

As every cookie maker of long standing knows, Christmas cookies improve with age. Six weeks before the holidays is not too early to bake them and stow them away in their Santa Claus boxes. By gift-distributing time they will be at their peak of flavorsome goodness.

PEPPERNUTS

1/3 cup shortening
2 cups confectioner's sugar
4 eggs, well-beaten
¼ cup cream
1 teaspoon cinnamon
1 teaspoon cloves
½ teaspoon nutmeg
½ teaspoon black pepper
1 tablespoon cardamon seeds
½ teaspoon salt
1 teaspoon grated lemon rind.
1/3 cup chopped citron
1/3 cup chopped orange peel
½ teaspoon anise seed
4 cups flour
1 teaspoon soda

Cream the shortening and sugar. Add the rest of the ingredients in order and mix well. Chill the dough for three hours. Shape into small round balls and place on a greased cookie sheet. Bake 12 minutes in a moderate oven. Dust with powdered sugar when cold.



SPRINGERLIE

2 eggs
1 cup sifted sugar
2 cups sifted flour
½ teaspoon baking powder
⅛ teaspoon salt
grated rind of 1 lemon

Beat the eggs until very light, and slowly sift in sugar. Beat for fifteen minutes. Add the dry ingredients sifted together three times, and the grated lemon rind. Beat for fifteen minutes longer, and turn out on a well-floured board. Add more flour if necessary to make a dough firm enough to be rolled thin and pressed with a wooden form. Roll quite thin, and let stand for ten to fifteen minutes, until the top has dried slightly. Press with a carved board or springerlie rolling pin to impress designs. Then cut apart and lay on well-greased cookie sheet which has been sprinkled with anise seed. Let stand overnight and then bake in slow oven, 275-325° for twenty minutes, or until slightly browned. Store for four to six weeks.

One-fourth teaspoon of anise oil may be substituted for the seed, or the seed (one or two teaspoons of it), may be mixed in the dough instead of spread on the cookie sheet.

ALMOND COOKIES

1 lb shortening (part butter for flavoring)
2 cups sugar
3 eggs
juice of 1 lemon
grated rind of ½ lemon
6 cups of flour
1 teaspoon baking powder
1 lb. blanched almonds

Cream the shortening and sugar; add the beaten yolks of the eggs, lemon juice, and rind. Sift the flour and baking powder two or three times, and add, mixing well. Separate the dough in three parts, and form into rolls. Place these in the refrigerator for a few hours. When ready to bake, slice thin, arrange on cookie sheet, brush each cookie with slightly beaten egg whites, sprinkle with sugar and slivered almonds. Bake in a moderate oven.

Auditor

Grace Sayre

When Winter audits the books of Summer
And sees how wasteful she has been,
He strips the gold leaves from her forests
And sends the snow to dress her in.

An Ever-Burning Christmas Candle

Rachel K. Laurgaard

Illustration by Elizabeth Williamson

WHY not start an ever-burning Christmas candle this year? It is such fun to watch it grow, as though it were really a living thing holding high a lighted torch of good cheer.

Begin your perennial candle, red or green, as you like, by setting it firmly on a block of wood or an old plate. Let it burn constantly, dripping merrily away where there is no danger of its igniting anything.

When the first candle burns down, set another one securely in the bed of wax, and continue the process. The more candles drip away, the faster will the pyramid grow, until you have a beautifully ridged peak of wax to shine forth from your window during the holiday season. When it is over, put the candle carefully away until next Christmas, when you can start it on its happy term of growth again.

A Letter From Mother

MY DEAR CHILDREN:

Merry Christmas, and a heart full of love to you.

At this time of year, love seems at last to triumph over misery and distress. What a pity that this gift is so poorly used all year.

This ability we have to love, to capture the spirit of love, which is the spirit of unselfishness, of brotherly kindness, of forbearance, of tolerance, and of restraint of personal feelings, brings with it the gift of understanding. The Savior said to love God and love our fellow men. This is the law, simple and direct. All lesser laws lead to this great central commandment.

And love grows when used most. If we could only keep ours polished, bright, and efficient—have it for a shining light at the doorway of our homes so that others might enter and share in its blessing—then happiness would abound with us.

I suppose I am getting "wordy," but my strongest desire is that you will all be steadfast in the service of God and his great work, steadfast in your love for each other, and in holding fast to your ideals as long as you live. More I could not ask, for this way leads to life eternal.

When you write, be sure to tell me all about your Christmas. I miss your smiling faces—especially at this holiday season.

How I long to gather my adorable grandchildren around me and read stories to them. Perhaps next year will find us all together again. Let us hope so.

Meantime, all of you remember that I love you very, very much.

Mother
Clara Horne Park

LESSON DEPARTMENT

Theology—The Life and Ministry of the Savior

Lesson 22—"Jesus Returns to the Temple Daily"

Elder Don B. Colton

(Reference: *Jesus the Christ*, Chapter 30, by Elder James E. Talmage)

For Tuesday, March 7, 1950

Objective: To study carefully the Lord's teachings within the temple as he neared the close of his earthly life.

An Instructive Incident on the Way

IT is interesting to note that each evening during the last week of the earthly life of Jesus, he returned to Bethany to spend the night. He left there early the last Monday morning to spend most of the day in the temple at Jerusalem. During the early morning journey, an incident occurred which has been difficult for many to understand. Jesus grew hungry and saw a fig tree in full leaf. The fruit buds of a fig tree appear earlier than the leaves. Figs are highly esteemed as a food in Palestine and some kinds are edible early in April. The particular tree which attracted the attention of the group gave promise of having fruit, but, when examined, was found to have nothing but leaves—a showy, barren tree. It was sentenced to perpetual barrenness. Jesus said: ". . . Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away" (Matt. 21:19).

The lesson taught was one of faith in the power of God. He again called on his disciples to have faith. "The blighting of a tree was shown to be small in comparison with the greater possibilities of achievement through faith and prayer. But to so achieve one must work and pray without reservation or doubt." How striking these words which Jesus uttered: "And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses" (Mark 11:25-26). The one smitten fig tree has proved of great service to humanity in teaching the power of God over all things, even the power to destroy as well as to give and restore life!

The incident of the barren fig tree also teaches a lesson against hypocrisy. The other trees did not deceive; they would bring forth fruit in due season. But the leafy, fruitless tree was a pretender and deceived those who hungered. It "was a symbol of Judaism, which . . . proclaimed itself as the only true religion . . . and invited all the world to come and partake of its rich, ripe fruit." Its fruit, however, had be-

come worthless as a saving power. The religion given to the world by Moses and others had degenerated until it had completely lost its saving grace.

The Second Clearing of the Temple

When Jesus entered the temple grounds on this particular Monday, he was indignant when he saw how that holy place was being desecrated. Once before he had driven out the sordid money changers and defilers of the temple of the Lord. Once more, and within four days of his death, he would again cast out the defilers of his own house. In mighty majesty he ". . . cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, And said unto them . . . My house shall be called the house of prayer; but ye have made it a den of thieves" (Matt. 21:12-13). He had declared himself the Christ; it was his house. Just how the expulsion was made is not told. It is sufficient to know that his command was obeyed.

After the temple courts were cleared, the Lord resumed his teaching within the area over which the enraged chief priests claimed jurisdiction. The common people listened attentively. Even the children cried out: "Hosanna to the Son of David." He healed the lame and opened the eyes of the blind. With courage unequaled in the annals of history, he faced the very men who were seeking to take his life and continued his gentle ministry until he had delivered his message. When the day was ended he returned to Bethany—his haven of rest.

Christ's Authority Challenged by the Rulers

Tuesday morning he returned to the temple. During the night, the chief priests, scribes, and some elders had held a meeting and decided upon a plan to entrap him. They challenged him: "By what authority doest thou these things? and who gave thee this authority to do these things?" It is fair to presume they already knew. They knew of his many miracles and that he had raised the dead on three occasions. Lazarus was in their midst, a living testimony of the Lord's power over death. They had only a sinister purpose in seeking to entrap him.

The Lord countered by asking them a question. That method was common among the people. His question was, "The baptism of John, was it from heaven, or of men? answer me." "We cannot tell," was their reply. Jesus had proposed that if they would answer his question, he would tell them by what authority he acted. They were in a dilemma, ". . . for all men counted John, that he was a prophet indeed." They dared not answer his question and so Jesus replied: "Neither do I tell you by what authority I do these things" (Mark 11:29-33).

When he had completely silenced the chief priests and scribes, he calmly resumed his talks and gave the people three splendid and appropriate stories. The first of these was the Parable of the Two Sons. While this parable was given primarily to the men who had come out in open hostility, demanding by what authority the Savior acted, it is a lesson for all (Matt. 21:28-32). This parable should be read. It is

clear that the chief priests, scribes, and Pharisees were symbolized by the second son. Unfortunately, there are hypocrites in every community and in every age. We should guard against hypocrisy. Jesus did not commend the first son for his refusal to obey. Both sons were sinners, but the second was the worse. The one, however turned from his sin and for that repentance was commended. The other continued in his sins while openly professing obedience. Repentance, genuine and sincere, is the antidote for sin.

Next, the Lord gave the Parable of the Wicked Husbandmen (Matt. 21:33-41). The Jews were students of their scriptures. They quickly recognized the aptness of the parable and were compelled to pronounce judgment upon themselves. The human family was the vineyard, "but more specifically the covenant people, Israel." The soil was good, the vines choice and the whole vineyard was protected. "Wicked men had used the vineyard of their Lord for personal gain, and had rendered no part of the vintage to the lawful Owner." Good messengers had been sent—chief among whom had been John the Baptist—but they had been rejected. The Son had come but he was soon to be killed and the coming event was treated as an accomplished fact. When, at the close of the story, Jesus asked them what the Lord would do unto these wicked husbandmen, they were compelled to reply: "He will miserably destroy those wicked men" (Matt. 21:41).

Frequently in the Jewish scriptures the Lord is referred to as the "stone which the builders rejected." During this talk Jesus used almost the exact words used in Psalms 118:22. Paul said that the members of the Church are ". . . built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*" (Eph. 2:20). In the plan of salvation, Jesus the Messiah is the chief cornerstone. Those who reject him, reject God himself.

Jesus then gave the Parable of the Royal Marriage Feast (Matt. 22:1-10). It must be remembered that the guests had been invited long before the event. There was nothing surprising in the matter, or should not have been. An invitation of a king is always a command. In this case many of the invited guests had refused to come, and when the king later sent a more urgent request or appeal, they treated it either lightly or with contempt. In either case it was rebellion against the reigning monarch or his son. The parable portrays an utter disrespect for the authority of the king and it would be no excuse to plead engrossment in personal affairs. The sovereign, therefore, executed retribution on the rebellious subjects. The careful student will see the aptness of the story, if he sees that the allegory has its final fulfillment in the destruction of Jerusalem a few years after the crucifixion of the Christ. Those who were bidden were not worthy and the king commanded his servant:

> Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good:

and the wedding was furnished with guests (Matt. 22:9-10).

Matthew, verses 11 to 14 inclusive, should be considered as a supplement to the account of the marriage feast. The king discovered that one of the guests had come without the required "wedding garment." That he was guilty of intentional disrespect is plain. Evidently provision had been made whereby all who applied would be furnished with proper robes. The king was careful to inquire as to the reason for the exceptional appearance and found that the guest would not answer. He had, no doubt, come in by some way other than the right one. For that reason and for his intentional disrespect, he was cast out and severely punished. Concluding the giving of the three parables, the Lord said, "For many are called, but few are chosen." "The call comes to all; but it may be outwardly accepted, and a man may sit down to the feast, and yet he may not be chosen to partake of the feast, because he has not the wedding garment of converting, sanctifying grace" (Edersheim. See note 6 at the end of chapter 20 of the text). The three parables discussed in this lesson were the last given publicly by the Lord.

Questions and Suggestions for Discussion

1. Discuss the incident of the destruction of the barren fig tree. Justify the action taken.
2. Through a discussion of the incident of the Lord clearing the temple the second time, show that it is necessary for us to have an active hostility toward evil.
3. When his authority was questioned, how did Jesus silence his critics?
4. Discuss the incident of the Royal Marriage Feast as it may be applied to us today. Are we so engrossed in material pursuits that we fail to accept the invitations we receive to participate in the Lord's work?

References in the Four Gospels

Matt. 3:7; 21:1, 12, 13, 16, 18-44; 22:1-10, 14.
Mark 11:1, 12-17, 20-33.
Luke 3:12; 13:6-9; 14:16-24; 19:29, 45, 46.
John 2:14-21.

Visiting Teacher Messages—Our Savior Speaks

Lesson 6—"For This Cause Shall a Man Leave Father and Mother, and Shall Cleave to His Wife" (Matt. 19:5)

Mary Grant Judd

For Tuesday, March 7, 1950

Objective: To point out that, following their marriage, the allegiance of a man and woman to each other *transcends* even the lasting allegiance which they owe to their parents.

WHEN the Pharisees came to Christ with a question concerning marriage and divorce, he quoted this scripture which, in its

entirety is to be found in Genesis, second chapter and twenty-third and twenty-fourth verses, where Adam exclaimed:

> This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

Christ's statement applies with equal force to the woman in the partnership of marriage. She must understand that, in very deed, she gives herself to her husband. In her affections he now comes first and, if she has chosen her mate wisely, it is to him that she can confidently look for advice and guidance. Together they plan the course of their lives.

Does all this mean that the sweet relationship between a mother and her son or daughter cannot continue after the marriage of the latter? On the contrary, the relationship can become even more satisfying, because now they have much more in common. This is particularly true of a mother and a daughter. However, it does mean that the daughter should not "run home to mother" with a recital of any differences of opinion—be they large or small—which may have come up between her husband and herself. Likewise, it means that the husband should never be made to feel that his wife prefers her mother's society to his or spends too much time in her parents' home to the detriment of her own.

Have you ever wondered why the name of *mother* is sometimes glorified almost to the point of adoration, while that of *mother-in-law* is often slurred? On such occasions as Mother's Day, some of us are almost embarrassed by the degree of sentimentality expressed, but the instances of a mother-in-law being extolled are rare. All this comes from the fact that some mothers, following the marriage of their children, fail to comprehend the scripture quoted above: "For this cause shall a man leave father and mother, and shall cleave to his wife" (Matt. 19:5).

What of the commandment to "honor thy father and thy mother?" Is it less binding to the married children than heretofore? Not at all. Young people, as they leave their homes to establish homes of their own, should be even more solicitous of their parents—looking towards the time when old age will overtake them. Married couples should continue to consult with their parents on important decisions which they may have facing them, capitalizing on the wisdom which comes from experience, but, in the final analysis, they should develop the ability and gain the wisdom to direct their own lives.

One wise mother said: "It may sound paradoxical but, to me, a perfect mother is one who starts from the cradle to train her child to leave the home." If a mother helps her daughter to acquire such an attitude, when the latter is married, the mother will find, to her joy, that she has not lost a daughter but has gained a son.

Work Meeting—Sewing

Children's Clothing

(A Course for Optional Use by Wards and Branches at Work Meeting)

Lesson 6—Boys' Clothing

Jean Ridges Jennings

For Tuesday, March 14, 1950

SOME items that would normally come under the heading of "Boys' Clothing" have been discussed in previous lessons and, since coats will be dealt with in the lesson to follow, this lesson will be confined to boys' shirts and suits for small boys.

It is very practical and quite simple to make shirts for boys of all ages. Patterns can be purchased in all sizes, from the smallest to the largest. Materials of all types are available. Broadcloth is ideal for shirts and is probably the most commonly used fabric. At present, the younger boys are favoring bright flannels for school and sports. The stores are showing a large variety of spun rayon fabrics that are ideal for shirts, both for sport and dress wear. You will find it easy to please your menfolk with shirt material.

In making shirts, have them roomy so that they do not bind at all. Make them long enough to stay securely tucked into trousers. Always use felled seams in constructing them. These seams are stronger, look more tailored, and stand up under repeated laundering. The more a boy's shirts are like his father's, the better he will like them.

Always sew an extra strip of cloth under buttons and buttonholes. Boys give little thought to the consequences of their rough play, and too often buttons are torn right out of shirts, necessitating extensive mending. Added reinforcement under the buttons when making shirts will eliminate a lot of repair work later. And, last but not least, be very firm about sewing on buttons.

In making suits for small boys, the greatest problem is with the trousers. Seats must have enough length and spread to allow room for squatting and jumping. It is necessary that they should not bind in any way.

The majority of suits for small boys have a troublesome fly that is difficult to make and often looks unsightly. It is better to make suits on which the back and front button independently. Hence, it is not necessary to unbutton the front in order to drop the back. A two-button drop front is formed by having continuous plackets on either side of the front and this replaces the fly.

Avoid separate belts that run through numerous straps and then buckle in a complicated manner. These only complicate a suit for a small child and we should aim to make him as independent of help as possible.

Keep the basic design of all clothes alike so that the dressing process is always the same.

Keep your boy smartly masculine. Frills, ruffles, and laces make him appear ridiculous. Even on less sturdy boys they never seem in good taste as they appear effeminate.

A boy cannot be distinctively dressed unless his suits are well made. Accurate cutting, followed by straight, fine, close stitching, gives a beautifully tailored look. Poorly constructed suits spend much of their time in the mending basket.

Literature—The Literature of England

Lesson 6—John Bunyan

Elder Briant S. Jacobs

For Tuesday March 21, 1950

RECENTLY a group of more than fifty mature young people were asked if they had ever heard of John Bunyan or *The Pilgrim's Progress*. Save for a delayed but correct reply from a young English girl, silence was the only answer. Now, had the question asked for *Paul* Bunyan, immediately the group would have been discussing Babe, Paul's Big Blue Ox, and how Paul happened to make the Great Lakes. We must not feel that Paul Bunyan is unworthy of being known, for this folk-myth of exaggeration and humor is one of America's best. However, we should agree that the best in ideas and literature is not necessarily the newest, nor that which has been written here or elsewhere since 1776, or 1900, or since one's own birth date. While Paul Bunyan is valuable and real, compared with John Bunyan and his vigorous influence upon Christian culture for almost three hundred years, our American Bunyan myth is trivial and scanty. Really there is no basis for their being compared; here they are mentioned together because, as so often happens, the recency and newness of contemporary writing seems to have obscured and then usurped the function of great literature. Someone has wisely said, "He who remains ignorant of the past remains a child." For any Christian generation to arise and fade away without having known *The Pilgrim's Progress* would be to deny the strongest unifying book throughout historical Christendom, save the Bible itself.

By common consent the most powerful religious book ever composed in English, *The Pilgrim's Progress* was immediately successful upon publication, selling more than one hundred thousand copies in Bunyan's own lifetime. It has been translated into numerous languages. Through generations of English-speaking peoples it has been found next to the Bible, both on the bookshelf and in its readers' hearts.

Its long supremacy has proved it to be one of the great imaginative

works of literature. Yet it might well be called more real than imagined, for two reasons: First, his realistic description of the actual details of everyday rural life are truly seen, and stated so clearly and directly that, at once, we feel at home in his world. The more important reason is that the imagined world he creates, both of the physical outside world and of the inner complexities of human spirit and emotion, so exactly parallels what we see and feel and hope and fear that, in reading Bunyan's "imaginings," we find but an ordered presentation of what we already know to be true within us and about us. As he unravels the tortured workings of the human conscience, he tells us of ourselves as we are. His spell over us is constant and complete; while the tone he attains is not always the most intense, it is never false.

Only two Puritans—John Milton and John Bunyan — wrote great literature. Bunyan alone achieved literary excellence without education or training. But if Bunyan achieved literary skill, it was merely a by-product of his greater intent. Whether speaking or writing, he was primarily the preacher. He desired only that his work have spiritual strength, and consciously wrote in a plain, unadorned style. As he explains in his fiery autobiography, *Grace Abounding to the Chief of Sinners, or the brief Relation of the exceeding Mercy of God in Christ to his poor Servant John Bunyan*:

> I could have stepped into a style much higher than this in which I have here discoursed, and could have adorned all things more than here I have seemed to do; but I dare not. God did not play in convincing of me . . . wherefore I may not play in my relating of these experiences, but be plain and simple, and lay down the thing as it was. He that liketh it let him receive it; and he that does not, let him produce a better.

In view of Bunyan's pre-determined simplicity of style, it becomes evident that his literary greatness is not achieved by writing in a flowery, "literary" manner, but by being filled with a great belief—by having something significant to say, and saying it in words which allow the magnificent power of his inner conviction to reveal itself directly and forcefully. Here, then, as in all that is memorably said, the inner spirit of the writer lends its fire to the words he writes; never is a great literary style achieved by a genuinely low or artificial personality.

Not only did Bunyan refuse to consider himself as a literary man, but the literary lions of his century refused the title to him as well. In view of his most humble background, it is not at all surprising that hasty critics, as well as those whose critical powers were not the sharpest, were unable to believe that any writing of enduring value could be produced by a fervent but uneducated preacher who made his living by mending pots and pans among the lowest levels of society. Yet such was the case.

John Bunyan was born in 1628 in Elstow, a village not far from Bedford, where he spent his active life as a preacher (see map, p. 564 of text). His father was a "mechanick," described in *Grace Abounding* as "being of that rank that is meanest, and most despised of all the families

in the land." Young John was sent to school where he learned to read and write, but he "did soon lose that little I learnt, even most utterly." At age ten he so despaired of ever attaining heaven that:

> I should often wish, either that there had been no hell, or that I had been a devil; . . . that if it must needs be, that I went thither, I might be rather a tormentor, than be tormented myself.

The month he turned sixteen he was drafted into the Parliamentary Army. After he served three years, he married, he and his wife coming together "as poor as poor might be (not having so much household stuff as a dish or spoon betwixt us both)." However she did own some holy books, and soon they began reading them together. After much soul-searching and mental torture, he turned from his self-defined evils (cursing, swearing, lying, dancing, and churchbell ringing) to become a preacher and a constant student of the Bible, writing with evident truth, "I was never out of the Bible, either by reading or meditation." In 1656 he wrote his first tract to defend the scripture against the inner-light doctrines of the Quakers; before his death he wrote more than sixty books, most of them concerned with bitter religious controversy.

Soon after the Restoration in 1660, the Church of England influenced Charles II to pass the Conventicle Act, which forbade any church services or doctrines to be used other than those of the State church. Bunyan refused to deny his beliefs, and was thrown into Bedford jail, where he remained for twelve years. He was released in 1672 and preached three years, when the King changed his mind and Bunyan was again imprisoned, this time for six months. For us these might well have been fortunate confinements, since during the sixth year of his first prison term he wrote his revealing autobiography, *Grace Abounding*. His masterpiece, *The Pilgrim's Progress*, was written during his six-month imprisonment of 1675-1676. He spent the remaining years of his life preaching and writing until his death in 1688.

If we are tempted to make the snap judgment that Bunyan was too great a soul to suffer deeply from the anguish of prison life, we must recall the statement that separation from his family was "pulling the flesh from my bones." Nevertheless, he refused to admit defeat physically or spiritually, and rose above boredom and uselessness by writing one of the great spiritual histories in *Grace Abounding* (1666), an important forerunner of the modern psychological novel.

His autobiography tells of his childhood sins, the terror with which he feared not being saved, his gradual awakening to the true joy of the religious life, and his final temptations and triumph, climaxed by his answering the call to the ministry in Bedford. With ruthless honesty he lays bare his inner consciousness, revealing his self-torturing doubts and his fervent sincerity. From the very first lines of the book the beautiful cadence and concise simplicity of his prose tell us that we are in the hands of a master of the language:

> In this my relation of the merciful working of God upon my soul, it will not be

amiss, if, in the first place, I do, in a few words, give you a hint of my pedigree, and manner of bringing up; that thereby the goodness and bounty of God towards me, may be the more advanced and magnified before the sons of men. . . . Wherefore I have not here, as others, to boast of noble blood, or of a high-born state, according to the flesh; though all things considered, I magnify the heavenly Majesty, for that by this door he brought me into this world, to partake of the grace of life that is in Christ by the Gospel.

Such lines immediately achieve a tone and texture at once familiar to us, for they possess the pure simplicity as well as the nobility of Bunyan's supreme model: the English Bible. Over a period of years he had so completely digested the Bible that it seemed to govern not only the material of his thoughts, but also the very arrangement of the pattern in which his thoughts were expressed.

Once we pick out such passages as the following, at once their truth and the excellence of their statement set them apart:

In these days the thoughts of religion were very grievous to me. I could neither endure it myself, nor that any other should. . . . Yet this I well remember, that though I could myself sin with the greatest delight and ease, . . . yet even then, if I had at any time seen wicked things, by those who professed goodness, it would make my spirit tremble.

After much soul-searching and many feelings of guilt, Bunyan finally convinced himself that God did love him:

Yes, I was now so taken with the love and mercy of God, that I remember I could not tell how to contain till I got home. I thought I could have spoken of his love, and have told of his mercy to me, even to the very crows that sat upon the ploughed lands before me. . . . But alas! within less than forty days I began to question all again; and by times, fell to my old courses again; which made me begin to question all still.

Thus, in his strong, simple words of self-revelation, Bunyan presents to us the fears and joys which have bound traditional Christianity together. After reading of such horrible self-torture, how grateful we should be for our saving doctrines.

We have now seen that Bunyan can tell a story with skill, that he sees with precise keenness and can describe what he sees. Possessed thus with natural literary gifts, Bunyan was ready to be fired with the affirmative joy of his convictions in writing his great allegory of the Christian life, *The Pilgrim's Progress from This World to That Which Is to Come.*

The Pilgrim's Progress

Allegorical writing represents abstract qualities such as love, hate, faith, doubt, acting and speaking like persons. Bunyan's characters are not actual people, but qualities or abstractions. For example, consider Christian, the oppressed hero of the story who forsakes family and worldly goods to brave terrors and temptations until he achieves eternal life. Christian represents all Christianity. While Bunyan's characters talk and act and are like people of his world (and hence our own), they are the quality which they are named, and hence represent that quality in all people. And how much we learn of his characters, and of Bunyan's seeing eye and sly humor, merely from their names. Perhaps most famous because so true is "Vanity Fair," or Bunyan's de-

scription of the world as it is (read text, pp. 710-711). Or note the names of the jurors in "Vanity Fair" who condemn Faithful to death, and how their character is echoed in their speech:

Mr. Blind-man, the foreman, said, I see clearly that this man is an heretic. Then said Mr. No-good, Away with such a fellow from the earth. Aye, said Mr. Malice, for I hate the very looks of him. Then said Mr. Love-lust, I could never endure him. Nor I, said Mr. Live-loose, for he would always be condemning my way. Hang him, hang him, said Mr. Heady. A sorry scrub, said Mr. High-mind. My heart riseth against him, said Mr. Enmity. He is a rogue, said Mr. Liar. Hanging is too good for him, said Mr. Cruelty. Let's dispatch him out of the way, said Mr. Hate-light.

Synopsis of the Pilgrim's Progress

The author begins by saying he dreamed a dream, and in the dream he saw a man clothed in rags with a book in his hand and a burden on his back. In mental anguish the man inquired of the Evangelist, "What shall I do to be saved?" The Evangelist advised Christian (for that was the man's name) to flee the City of Destruction and make for the City of Zion. "Keep yonder light in your eye and go to the Gate, where it shall be told thee what to do." After almost sinking in the Slough of Despond, Christian was rescued by Help and approached the Gate, over which was written, "Knock and it shall be opened unto you." The Gate was opened by Goodwill and Christian told him of the perils encountered while seeking to be rid of his burden. Goodwill advised, "Be content to wear it until thou come to the place of deliverance, for there it will fall off of itself." The Pilgrim (Christian) was given a guide and a blessing and started on his way to the Celestial City. The highway was fenced on either side with a wall called Salvation. Up this way Christian walked till the road ended on an elevation where stood a cross, and a little below, in the bottom, a sepulcher. As he came up to the cross his burden loosened from his back and fell into the sepulcher and was seen no more. Here Christian was given a change of raiment and a roll to read as he went, with instructions to present it at the Celestial City.

In the Valley of Humiliation Christian was confronted by the fiend, Apollyon and a dreadful battle ensued, in which Christian was finally victorious. From thence he traveled on to the Valley of the Shadow of Death. Here the pathway was exceedingly narrow, on one hand a very deep ditch and on the other a dangerous quag. Darkness also prevailed. After traveling disconsolately for sometime, Christian thought he heard a man say, "Though I walk through the Valley of the Shadow of Death, I will fear no evil, for Thou art with me." Then he was glad and morning broke.

Faithful, Christian's friend, had followed, and together they entered Vanity Fair, where they were thrown into jail. Faithful was burned at the stake but Christian was released and continued on with Hopeful, another follower. At Doubting Castle they were again taken prisoners by the Giant Despair and when all seemed lost, Christian and Hopeful prayed and they were able to escape. As they approached the Delectable Mountains, they were welcomed by the shepherds, Knowledge, Experience, Watchful, and Sincere, who gave them good counsel and led them to the top of the hill called Clear, where they could see the gates of the Celestial City. After passing through the country of Deceit they traveled to the land called Enchanted Ground, where they had a distant view of the City of Zion, in all its glory. But between them and the City ran the River of Death, which they must cross. There was no bridge over it so they had to go through the waters. After entering, Christian began to sink but Hopeful cheered him on continually and they finally reached the other side. The City stood on a mighty hill but they climbed with ease, for two Shining Ones led them. Their mortal garments had been left behind in the flood. As they entered in at the Gate, after presenting their certificates, they were transfigured and given raiment that shone like gold, while they heard, "Enter ye into the joy of your Lord."

The second part of this great work tells how Christian's wife Christiana, also reached the Celestial City.

Despite the rich satire throughout the book, despite his beautiful use of Biblical landscape and imagery, and despite his ability to make our senses acutely aware of smells and sights and ideas, *The Pilgrim's Progress*, Part I, is most grim. Throughout all our consciences rings Christian's wail, "What shall I do to be saved?" (text, pp. 706-707). The fight with Apollyon (text, pp. 707-710), powerful narration that it is, is far too near our own constant battle with the forces of darkness for it to be read lightly and with comfort. Even though Bunyan allows us to intrude into Giant Despair's bedroom in the small hours of the night to hear the Giant being counseled by his wife Diffidence about the affairs of the day—even though we enjoy this homey touch in him, Giant is brutal, and the episode is read with loathing and a sinking heart (text, pp. 711-714). Yet when we read of the Celestial City (text, pp. 714-718) and particularly of the slower, more majestic account of the pilgrims crossing the river of death to enter the beautiful city as recorded at the conclusion of the milder, more tolerant Part II, we know full well that all struggle and pain were well worth such a goal; we know as well that when Bunyan says of the Eternal City, as he says of everything in the book, "And I saw in my dream—" he saw that which was more real and living than anything this world can offer. Truly, such a conclusion alone is worthy of the book which rightfully has come to be known as the Great Protestant Allegory, and one of the monumental imaginative and spiritual works of all time.

Note to teachers: Encouragement should be given the sisters to read *The Pilgrim's Progress* for themselves.

Questions

1. Did John Bunyan consider himself a writer or a preacher?
2. What was his attitude toward being "literary"?
3. If Bunyan intentionally avoided a "literary," ornamental style of writing, what then is the source of power in his writings?
4. What are Bunyan's two most important books? Discuss what to you seems best in each work.
5. Why is *The Pilgrim's Progress* called an allegory?
6. Are Bunyan's characters real to you?
7. Discuss the influence of the Bible upon Bunyan's writings.
8. Is Bunyan's final importance spiritual or literary?

Substitute

Thelma Ireland

Frost has paralyzed the lake waves;
They lap on the beach no more,
But December brought a blizzard;
I have snow waves on the shore.

Social Science—Latter-day Saint Political Thought

Lesson 5—The Obligations of Citizenship and the Responsibility of the State—(D. & C. 134:5, 6, 7, 8)

Elder G. Homer Durham

For Tuesday, March 28, 1950

Objective: To show the responsibility of the State to enact proper laws and of the people to uphold them.

Relation of the Individual to Types of Government

THE rise in Communism, Fascism, and various types of totalitarian States has emphasized the problem that modern man has in adjusting the needs of his personal life to that of the group. In Communist countries, men must bow to the will of the State as interpreted by its Communist rulers. In Communism, as in other dictatorships, the highest good and, therefore, the noblest obligation of citizenship (if it can be called noble), is to follow "the party line" and obey accordingly the leaders of the State. The same doctrine in one form or another characterizes all totalitarian States. What are the obligations of citizenship? Must men always, blindly, obey? What are the responsibilities of the State to its citizens? Here are two fundamental questions the nature of which permeates headlines in the daily newspaper. The Declaration of Belief Regarding Government and Laws charts a certain, clear course as to what the answers to these questions should be.

Upholding Just Governments

Should men always obey the State? Should they obey every law? The Declaration answers (verse five): *We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest; at the same time, however, holding sacred the freedom of conscience.*

When should men obey the State? Should men obey every State? The answer is clear. All men, everywhere, should support the government in which they reside so long as they are protected in their fundamental rights. Perhaps the most fundamental right is that of free agency. And the free agency of man expresses itself most fundamentally in freedom of conscience, particularly religious freedom. Have governments the right to enact any law they see fit? The answer is definitely "no". Government has the right to enact laws. But only such laws, says the Declaration, as "are best calculated to secure the public interest; at the same time, however,

holding sacred the freedom of conscience." Any law passed by any government at any time, therefore, must meet two tests. These tests are: (1) Does it meet the public interest? (2) Does it respect freedom of conscience?

It is important to note that the Declaration says, "public interest" and not "national interest." This means in the world of international difficulties in which we reside, that the test of a good law in the public interest must be broader than selfish nationalism. The public interest may quite rightly serve the national interest. But national interest must include the recognition that God's children reside beyond the boundaries of any one particular State. God made the people of all nationalities. Above all, the enactment of any law may best be tested, to see whether it conforms to public interest, by the test of freedom of conscience. This is an essential condition of peace. But suppose an individual, or a group, professes objections of conscience to traffic lights or courts and constitutions; or, like the Communists, use freedom to undermine and overthrow the entire social order in the interests of world revolution? What then? The Declaration covers this problem.

The Rule of Law

The principal relationship between man and his government involves civil officers as well as private individuals. Verse six states a fundamental rule to be prompted in this relationship: *We believe that every man should be honored in his station, rulers and magistrates as such, being placed for the protection of the innocent and the punishment of the guilty; and that to the laws all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror; human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man; and divine laws given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker.*

Inherent in verse six is the doctrine of the rule of law, which means, actually, respect for "every man in his own station" and his day in court, whether he be a public officer or a private individual. It is significant that one of the tasks of rulers is pointed out to (1) protect the innocent, and (2) punish the guilty—under the rule of law.

Protection of Limited Government

Verse seven follows this statement (in which the comment on the protection of the innocent and the punishment of the guilty is declared) by pointing out a basic responsibility of the State. Verse seven also highlights the meaning of the great doctrine of "limited government" as few statements do. It will be remembered that the doctrine of limited governments is the basic protection for human freedom, that it is one of the fundamental, if not the most fundamental, principles of the American Constitution, as well as the inheritance of English liberty. Verse seven says: *We believe that rulers, states, and governments have a right, and are*

bound to enact laws for the protection of all citizens in the free exercise of their religious belief; but we do not believe that they have a right in justice to deprive citizens of this privilege, or proscribe them in their opinions, so long as a regard and reverence are shown to the laws and such religious opinions do not justify sedition nor conspiracy.

The early Christian church met with this problem in the days of the Roman Empire. The statues of the emperor were placed in every community and emperor worship was one of the requirements of life in the empire. Can a Christian worship the emperor and still worship God? Can man obey the State and at the same time be loyal to his God? This is one of the great questions that has agitated political life for thousands of years. Jesus answered this question by the statement "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." When do we know when a thing is Caesar's? When do we know when loyalty is due to God?

The Declaration in these verses and particularly in the seventh verse gives us a guide. Latter-day Saints are obliged to obey a government which enacts laws for the protection of all citizens "in the free exercise of their religious belief." But religious freedom does not give the individual Latter-day Saint nor any other citizen—according to this political doctrine—the right to use his religious opinion for seditious purposes nor to conspire against the government. The Communists in the United States and elsewhere today always make a great deal of talk about freedom of speech, freedom of religion, and other freedoms. However, they use this freedom as the basis for sedition and conspiracy. Verse seven of the Declaration of Belief states that this is not justified. Regard and reverence are due to the law and "religious opinions do not justify sedition nor conspiracy." Communism is a religion, and its "religious opinions" do not justify conspiracy.

Punishment of Crime

The State has a right to protect itself so long as the State itself protects its citizens in the free exercise of their rights. Sedition and conspiracy against such a State, however, constitute crime. Verse eight suggests: *We believe that the commission of crime should be punished according to the nature of the offense; that murder, treason, robbery, theft, and the breach of the general peace, in all respects, should be punished according to their criminality and their tendency to evil among men, by the laws of that government in which the offense is committed; and for the public peace and tranquility all men should step forward and use their ability in bringing offenders against good laws to punishment.*

One of the evidences of a decline in morality—a most dangerous political condition—is when citizens grow apathetic towards the commission of petty acts of criminality. Men are not justified in using their freedom to undermine the State, "all men should step forward and use their ability in bringing offenders against *good* laws to punish-

ment." The meaning of this seems perfectly clear.

At a first reading, verse eight might suggest the theory of punishment to be found in Gilbert and Sullivan's operetta, *The Mikado*, "let the punishment fit the crime." What does the Declaration mean when it says, "the commission of crime should be punished according to the nature of the offense"? Some clue may be found in the teachings of Joseph Smith. When he ran for the Presidency of the United States in the 1844 compaign, Joseph Smith's platform included the doctrine that prisons of the land should be turned into seminaries of learning. In other words, punishment should eventually take the form of rehabilitation. This is not the doctrine of an eye for an eye and a tooth for a tooth. It is not the harsh concept of deforming the body by cutting off limbs or other forms of cruel and unusual punishment. At the same time, the doctrine is clear that tendencies to evil among men must not go unnoticed. "*All men should step forward*" says the Declaration. What does it mean to step forward? Let the class discuss this point. How can we today step forward and use our ability in sustaining good laws and in bringing offenders against good laws to punishment? This is a question of the hour.

Questions for Discussion and Lesson Helps

Special Project: If possible, secure, bring to class, and read a copy of the "Ordinances on Religious Liberty and Free Assembly" presented to the Nauvoo City Council, March 1, 1841, by Joseph Smith. (Copies may be seen in *Joseph Smith: Prophet-Statesman*, pp. 81-83; or in the *Documentary History of the Church*, IV, pp. 306-307.)

1. When should men obey the law as the voice of the State and government?
2. When men disobey the law, when may they properly be punished by the government?
3. Is punishment of law-breakers by the government ever unjust? Under what conditions, if any?
4. Can members of the class suggest some good examples of laws that respect freedom of conscience and, at the same time, meet the public interest?
5. Can members of the class suggest some good examples of law or governmental action that may possibly disregard freedom of conscience and the public interest?
6. What distinction is possible between "public interest" and "national interest?"
7. What is the importance of the principle of the "rule of law?"
8. What is the relation between the "rule of law" and the principle of "limited government?"
9. What should the attitude of Latter-day Saints be towards law enforcement? (What kind of law?)
10. Note that the Declaration, verse eight, says we should "step forward . . . . in bringing offenders against good laws to punishment." What are the tests of a good law?

Blizzard

Evelyn Fjeldsted

The sun's glowing signal of red
In the evening sky's long traffic lines,
The stillness, loud with alarm,
Are portentous and unfailing signs.

Optional Lessons in Lieu of Social Science—The First Presidencies

(Primarily for use outside Continental United States and its possessions)

Lesson 12—The Counselors to President Heber J. Grant (Continued)

Elder T. Edgar Lyon

For Tuesday, March 28, 1950

THE PRESIDENCY A UNIT—THE THREE ARE ONE

Charles W. Nibley

J. Reuben Clark, Jr.

David O. McKay

Charles Wilson Nibley

ON May 16, 1925, President Charles W. Penrose, then in his ninety-fourth year, departed from this life. To the vacancy thus created in the First Presidency, Anthony W. Ivins was sustained, making him the first counselor to President Grant. To complete the First Presidency, President Grant selected as his second counselor, Charles Wilson Nibley, who had served as Presiding Bishop of the Church since 1907. In this selection a man of unusual ability and achievement was brought into the highest council of the Church.

President Nibley was born at Hunterfield, Scotland (near Edinburgh), on February 5, 1849. His parents had joined the Church in 1844 and his father soon progressed to the position of president of the branch of the Church in his town. In 1855, the family immigrated to America, settling in Rhode Island where they worked at any kind of employment in order to secure means to continue their journey to the West. After five years of hard work and frugal living, they had enough to buy an outfit; and they made the great trek to Utah. They settled at Wellsville in Cache Valley and young Charles, then eleven

years of age, commenced to herd sheep and do other farm labor. At the age of sixteen he left home, and went to Brigham City where he secured employment in a mercantile firm and had his first taste of business life. When twenty years of age he served a short-term mission to the Eastern States and then engaged in railroad clerical work for several years. In 1877, he was called on a mission to England where he served for more than two years. It was while on this mission that he became intimately acquainted with Joseph F. Smith who later called him to the position of Presiding Bishop.

Returning from this mission he commenced a career in the field of business. His rise to fame and fortune during the next thirty years was the result of his rugged constitution, his uncanny sense of seeing opportunities for development unseen by other men, and his willingness to work hard and long. He engaged in the lumbering business in the Northwest, built and operated railroads in that area, developed the beet sugar industry in Eastern Oregon and Western Idaho, and was one of the moving spirits who fathered the colonization of the Grande Ronde Valley in Oregon and the great Payette Valley in Idaho.

Elder Nibley, with his multitudinous business interests, never forgot the Church or its message of restoration that had been responsible for bringing his parents to America. He was always active in either Sunday School or Priesthood work and, in 1901 when the Union Stake was organized in Oregon, he became a member of the stake presidency. In 1907 he was called to be Presiding Bishop of the Church. He had reached the time when he could have retired and spent a life of idleness and ease, or could have used his accumulated wealth to have become one of the great financial powers of Western America. But he placed his call to service above either of these choices and, at great personal financial sacrifice, he devoted the remaining years of his life to the Church.

For eighteen years he served the Church as Presiding Bishop, bringing to that office a remarkable efficiency. He reorganized the tithing system of the Church, calling for payments in cash rather than commodities, in keeping with the changing economic condition. Aaronic Priesthood and ward teaching work were more fully organized to provide greater service to the members of the Church and for the growth of those who participated in these activities. Greater efficiency was introduced throughout the entire financial administration of the Church. He worked hand in hand with President Joseph F. Smith in this regard, and it was during his administration that the Church came to be financially independent. During these years he traveled a great deal throughout the United States, to Europe, and to Hawaii with President Smith. No man, save the President of the Church, had greater understanding of the many activities of the Church than did Bishop Nibley.

Although seventy-six years of age when called to be a counselor to President Grant, he was strong in

body and mind, possessed of a powerful testimony of the restored gospel, and respected by a multitude of people in many parts of America. To the Presidency he also brought great knowledge of the many economic problems of the Church. President Grant knew him to be a man of sterling worth and unquestioned integrity, and placed in his hands the supervision of the financial work of the Church, both in the stakes of Zion and in the mission fields. President Nibley likewise fostered the acquisition of some of the historic landmarks connected with the early history of the Church in New England and New York.

Joshua Reuben Clark, Jr.

December 11, 1931, President Nibley died and, in his place, President Grant chose Elder Joshua Reuben Clark, Jr. At the time of his selection to this office, President Clark was not too well-known to the membership of the Church. For thirty years he had lived away from Utah, most of the time residing in New York, Washington, D. C., and Mexico. While not too well-known in his native Utah, few members of the Church had ever been so widely known or highly respected outside of the valleys of the Rocky Mountains.

President Clark was born September 1, 1871 and grew up near Grantsville, Utah, on his father's farm. He knew what hard physical labor was, as he did farm work and herded cattle and horses. But he had a yearning for knowledge and as there was no high school in his home town, he went to Salt Lake to secure more schooling. He was employed by Dr. James E. Talmage, later to be called as one of the twelve apostles of the Church, as his assistant in the Deseret Museum. In 1898, he was graduated from the University of Utah, having majored in scientific work.

For five years he taught school or served as principal in Heber City, Cedar City, and Salt Lake City. His ever-eager mind searched for greater fields of activity and the study of law appealed to him. Although he was thirty-two years of age, was married, and had two children, with nothing of this world's goods except $300, he moved to New York with his family and entered the law school of Columbia University. His professors recognized in him at once a man of unusual gifts. He possessed one of the most brilliant minds and greatest capacities for difficult work that they had ever seen. As a consequence, he found employment as assistant to the professors in technical legal work while in college and, upon graduation in 1906, was employed in the Department of State in Washington, D.C., as assistant solicitor and later was appointed solicitor. He became a specialist in international law and served his Government in settling foreign claims and untangling knotty international problems. At various times he served the State Department in such vital matters as the International Conference on the Limitation of Armaments and problems connected with the Versailles Treaty, about which he had become one of the foremost authorities. Various published books were compiled, edited, or written by President Clark deal-

ing with problems of international law. He was assigned to work on problems dealing with Latin-American matters and became so proficient in this field that Ambassador Dwight W. Morrow took him to Mexico as his legal advisor during a time of great stress in regard to United States interests in Mexico. On Brother Clark's return, he was appointed Under Secretary of State by President Coolidge. So ably had he worked and won the confidence and respect of the Mexican officials when he was aiding Ambassador Morrow that, when Ambassador Morrow resigned his post after election to the United States Senate in 1930, President Clark was appointed ambassador in his stead. It was from this post of honor and respect that President Grant called him to be his second counselor in April 1933.

During the years that President Clark had resided away from Utah not only had he studied international law, but he had studied the scriptures and the gospel. His sermons are models of eloquence and contain spiritual messages of great worth. He has the unusual ability to state in a few words the vital part of his message. He speaks with great conviction and his sermons and admonitions are the summary of serious thinking about the Church and world problems. Many of his sermons are prophetic in nature, and some, such as his tribute to the pioneers (*To Them of the Last Wagon*, which is the classic description of this great migration of the Latter-day Saints,) are poetic in form. His radio addresses and writings on the New Testament message are brilliant studies reflecting his profound scholarship.

One of President Clark's greatest characteristics is his uncompromising honesty. The statement, "face the facts," is one of his oft-repeated phrases. He does just that himself, whether he is dealing with a problem of law, a problem of the Church, a problem of scripture, or a problem of life. To President Grant's administration he brought these great gifts of understanding, faith in the restored gospel, a strong robust physique, and a discriminating intellect. He was devoted to President Grant and did all he could to assist the President during his declining years.

David Oman McKay

On September 23, 1934, President Anthony W. Ivins, eighty-two years of age, passed from mortality. J. Reuben Clark, Jr., was then advanced to the position of first counselor, and the council of the First Presidency was completed with the appointment of David O. McKay. Elder McKay had been a member of the Council of the Twelve since 1906, and was well known throughout the length and breadth of the Church.

The McKay home was at Huntsville, Utah, and here David was born on September 8, 1873. He learned the nature and value of physical toil on the farm and it impressed him so that to this day he and his brothers and sisters possess ownership of the old farm home, and take a deep interest in its many functions. President McKay is a great lover of horses, and his greatest delight is to get back to the farm and to his

animals for work, relaxation, and communion with nature.

From youth the field of education called him. His first teaching experience came when he was chosen as an assistant to the principal of the Huntsville school, even when he was in the eighth grade. Later, he was appointed principal of the Huntsville Elementary School. After graduation from the University of Utah in 1897, he filled a mission to Great Britain where he served as president of the Scottish Conference from 1898 to 1899. Upon his return from his mission he became an instructor in the Weber Stake Academy, now Weber College, Ogden, Utah. Three years later, he became principal of that institution, a position he occupied until 1908. From 1899 to 1906 he was in the superintendency of the Weber Stake Sunday Schools, which ranked foremost among those in the Church. Outlined lesson material, as well as officers and teachers preparation meetings, were developed under his direction.

At the April Conference, in 1906, he was called to fill a vacancy in the Council of the Twelve, and also set apart as second assistant general superintendent of the Sunday Schools of the Church. Three years later he was advanced to be first assistant and, in 1918, became general superintendent of the Church-wide Sunday Schools. This was the first time that anyone had occupied this position who was not a member of the First Presidency. The following year, he was made commissioner of education for the Church, having the direction of all of the many schools operated by the Church, in

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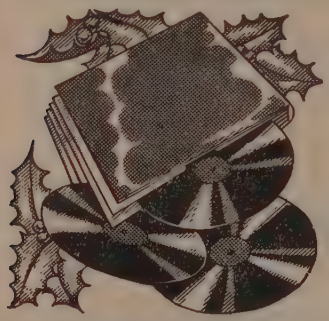

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addition to the Sunday School assignment.

From December 1919 to December 1921, by special appointment of the First Presidency, and with the companionship of Elder Hugh J. Cannon, he visited many of the missions of the Church, including Japan, the Pacific islands, Syria, and the Holy Land, circumnavigating the globe, and traveling a distance of 62,500 miles. During this trip, on January 9, 1921, he dedicated the land of China for the preaching of the gospel.

October 6, 1934, President McKay was sustained as second counselor to President Heber J. Grant. His great knowledge of educational needs and missionary work was utilized by President Grant in the administration of the great Church over which he presided. As a member of the First Presidency, President McKay ably assisted President Grant to the end of his life, and has been an inspiration to all those with whom he associates.

Topics for Discussion and Study

1. What would motivate a man to sacrifice worldly wealth and the possibility of untold financial power, as President Nibley did when called to be Presiding Bishop, and later a member of the First Presidency?
2. Enumerate some of the outstanding qualities of character possessed by President J. Reuben Clark, Jr.
3. Read one of President Clark's recent conference sermons and present a summary of its vital message.
4. Why did President McKay work so untiringly to promote the welfare of the Sunday Schools in Weber Stake over which he was called to preside?
5. How do you think it is possible for such strong-minded persons as mem-

bers of the First Presidency are, to maintain such unity as is manifested in the administration of the Church?

References

Jenson, Andrew, L.D.S. Biographical Encyclopedia.

Improvement Era, 33:480, 481. 35: 131, 132, 389-391; 36:416-417; 36:643-646.

Joanna

(Continued from page 831)

face. "I've thought about you day and night for months . . . especially since I saw David. I wanted to see you . . . tell you . . . how wonderful you are, and how right . . . and just look at you and be glad that you are the kind of person you are."

"Kent, you're so wrong."

He took her hand and looked down on it. "I wish . . . no . . . I'm glad you haven't seen the children I've seen . . . the lost and the lonely and the terrified. I'm glad you haven't had to know the many women I've met and heard about . . . whose children are tossed into the storm of the world, the poor because of poverty, the wealthy in ignorance and callousness."

"Kent! No!"

"Whenever I saw a half-starved youngster, I thought of you and the first day I met you, the way your kitchen shone and the sweet smell of bread, baking. I was selfish and without knowledge when I went away. I thought you should have dropped everything to come with me. But I've met so many girls . . . Penny's age . . . and I guess I've gotten down on my knees more than once in simple gratitude that I knew someone like you."

Joanna said, "That was the hardest thing I ever did."

"Joanna?"

She reached blindly in her bag for a handkerchief. "I haven't been so wonderful . . . if you only knew. For a long time I got completely off the track . . . went around thinking I was doing everything by myself. It's good, not to be lost."

"I know," Kent said. He looked about him. "Multitudes, multitudes in the Valley of Decision . . . Joanna, it would amaze you to know how many people are in that valley, right now. Something reaching out to all of us, making us wonder and think . . . and pray."

"Kent . . . I'm so glad you are home."

"May I stay? Always?"

"Always."

(The End)

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Two thousand years of giving show
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Have pudding bobbing in its bag
Produce a song, low-pitched and sweet;
Fill frosty air with music; make
It overflow the street;
Let sleigh bells add crisp overtones,
Nor fear the merry notes will cloy:
Two thousand years of caroling
Have not expressed our joy!

Hang colorful electric lamps
Above each busy thoroughfare;
Give every pungent indoor tree
Pellucid fruit to wear;
Let his glad flame that warms your heart
Shine from your eyes this sacred night:
Two thousand years of gentle glow
Have never dimmed his light!

A Christmas Song

Irene Storey

I love to think at Christmastide
Of soft Judean skies,
Where peace on earth, good will to men
In heavenly paeans rise.

As when of old, the Wise Men took
All that their hands could hold,
Across the hills of Galilee,
Of frankincense and gold.

So I would hang the holly high,
And bear my gift of myrrh,
In golden burnished censer,
The breath of blue-tipped fir.

Holy Night

Christie Lund Coles

There was no snow in sight,
  Fluttering and clean,
  Delicate of sheen,
Bejeweled and bright,

For shepherds watched their sheep
  Upon the hill
  Serene and still.
The far-domed night was deep,

Until a radiance, far
  Surpassing light,
  Lifted their sight
To a luminous new star.

It was that Holy Night
  With music clear
  And angels near . . . .
Love made the whole earth White.

Snowflakes

Elise Maness

Coaxing, beckoning my gaze,
Are lovely bits of fire,
Sparkling jewels in the snow
For me to admire.

Gems more flashing than the sun
On whitest gossamer—
But, sadly, if I touch them
They melt and disappear . . . .

Remnant

Marvin Jones

I found a laughter remnant hung
In the hedge close by your walk;
Is it a love song that you've sung
Or a flower's rippling talk?
It seems to bear the fragrance of
Your voice—your silver tears,
The rose-clean beauty of your love,
Your joys—your dreams—your fears . . . .

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From Near and Far

May the Lord bless you and your wonderful *Magazine* which had much to do with my joining the Church.
—Mrs. Betty Butler, Redding, California

It is gratifying to know that wherever one goes in this vast universe *The Relief Society Magazine* can be yours for just a subscription. On this beautiful island of Guam there is a very active group of Latter-day Saints. It was a pleasant surprise to find several women in the group, which led to a desire for Relief Society work. While the men attend Priesthood meetings the women enjoy the fullness of the splendid Relief Society lessons. Indeed we feel blessed, although so far away, and yet so near, through the pages of the *Magazine*.
—Rea Jorgensen, Guam, Mariana Islands

Please find enclosed a check for the subscription price of the *Magazine*. I don't want to miss a single issue. I especially enjoy the poetry, which is, I think, of a very high class. I also like the lesson material and wish every member would read the lessons before going to class.
—Amy F. Armstrong, Phoenix, Arizona

I enjoy the *Magazine* very much and don't want to miss a single copy. I am a convert from Hayward, Wisconsin. I was baptized July 21, 1945, and moved to Nephi, April 24, 1946. I enjoy the West very much. My mother is secretary of a little branch in Hayward. They have mostly Indian members.
—Doris A. Hanson, Nephi, Utah

The Relief Society Magazine is very sad. Many times I have come home from work and found my wife weeping after having read the *Magazine*. I couldn't believe it was that sad until I read it myself from cover to cover, and then I started to cry. The poetry is especially somber. Doesn't anyone know anything funny to write about?
—A Bishop, Salt Lake City, Utah

It seems to me that I should apprise you of the delight we have received from the series of articles on Table Decorations (by Mary Grant Judd, April to December, 1949) appearing currently in *The Relief Society Magazine*. What you did with vegetables is incredible! These writings have shown a fine resourcefulness and originality. Sister Glade, my daughters, and I, have certainly appreciated them.
—Mayor Earl J. Glade,
Salt Lake City, Utah

Most non-Latter-day Saint people with whom I visited were very friendly regarding Relief Society work. At one place I hesitated to enter the home because I knew the husband was there (his car was outside). He was a man owning a number of herds of sheep, ranging them both here and in Arizona. But I offered a prayer in secret and knocked on the door. I was met in a friendly way and, without hesitation, presented my message and handed him and his wife copies of the *Magazine* to look through. The husband exclaimed: "The Relief Society! Oh, yes, that's an organization which does a lot of good. Yes, we want to subscribe to the *Magazine*." He told me that he liked to read so well that he would spend all his spare time reading if his eyes would let him. Some months later this man passed away, and it has been a pleasant memory for me in connection with his passing that the last words I heard him speak were these regarding the *Magazine*.
—N. Florence Hanny,
Firth, Idaho

The Relief Society Magazine is a source of enjoyment and its reading is indeed grand. I do look forward to it. The lessons are just wonderful, especially the last couple of years until we had our branch organized, for it helped to keep me in touch with the Church and learn of its teachings. The missionaries are also enjoying its contents when they come to visit me. Thank you ever so much.
—Mrs. William Manley,
Plymouth, England

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